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"YOU may happen to see this morning a beautiful automobile which you would like to own, standing unlocked and unguarded. Why don't you jump in and drive away? First, because you fear disagreeable consequences from the law. The police will chase you, probably catch you, eventually put you in jail. But is that the only reason? No; you are restrained by an instinct first implanted in your little, savage bosom at your mother's knee, and intensified by your whole education—the feeling that it is wrong to steal. In order to keep society together, we need both these forces. ¶ So it goes with this question of order and morality among nations. We need the law; we need also personal ethics—international morality."

— WILL IRWIN in "The Next War" —

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The Editors' Outlook

PROBLEMS of Week-Day Religious Education will engage the attention of the Nineteenth Annual Convention of The Religious Education Association. The meetings will be held in Chicago, March 29 to April 1, with preliminary meetings on March 28, the headquarters being at the Congress Hotel.

Extensive surveys and a number of intensive studies of week-day schools are being planned in preparation for this meeting. The larger part of the program will be devoted, not to set addresses, but to the statement and analysis of problems and to open discussion of them. All persons interested are urged to attend. As the program develops full particulars will be sent on application to The Religious Education Association, 1440 East 57th Street, Chicago, Ill.

KANSAS CITY will be the seat of the Sixteenth International Sunday School Association Convention, Wednesday to Tuesday, June 21-27, both days inclusive.

If there ever was a time when the church-school leaders of North America should come together to consider the interests of the kingdom of God that time is now. The disturbed conditions throughout the world and the marked tendency toward lowering of the general morale, are giving to the world leaders grave concern. The only remedy for these disturbing conditions is that never failing panacea for all of the ills of the world and life, namely, the religion of our Lord Jesus Christ. Nothing else will save the day nor save the world. In this faith the church school rings out the challenge. The Reorganized International Sunday School Association is facing today its supreme opportunity of assisting the Protestant Evangelical Churches in Christianizing the rising generation, thus helping to make a Christian world. This world can never be saved to the Christian religion by saving men and women. We must reach and teach and save the children and young people if we would succeed.

The church schools of the continent sustained a great loss in membership during the war and immediately following, but we are happy to know from the best available reports that the loss has now been regained and that the church-school enrollment is growing. The future is bright with hope. We must avail ourselves of the opportunity this great convention affords to give to the church school the recognition it deserves as a religious force, and as a builder of Christian citizenship, which is the salvation of any nation.

This is to be a Jubilee convention in recognition of the efforts now in process of bringing together in one organic body all of the church-school forces of North America, and particularly the Sunday School Council of Evangelical Denominations and the International Sunday School Association, for the purpose of carrying forward community church-school work and religious education throughout America.

This is a delegated convention, all delegates to be appointed according to the joint agreement entered into by the two great bodies which are parties to the proposed merger. The reorganization, which we trust will be finally

consummated at this convention, is the outgrowth of conferences begun at the Buffalo Convention in 1918 and continued ever since that time. If this combination can be effected, as we confidently expect, and an adequate and forward looking program adopted for the next quadrennium, there is promise of a new day, a higher type of citizenship, a great step forward in religious education, a revived and efficient church.

AN event of outstanding importance to the religious life of America will be the reading of the report of the Committee on Education of the Sunday School Council and the International Sunday School Association on the afternoons of Wednesday, Thursday and Friday, June 21, 22 and 23. This committee, which is made up of representatives from all denominations, has been at work now for several months formulating a national program of religious education. The report to be made at Kansas City will be presented by Professor Walter S. Athearn, Director of the School of Religious Education and Social Service of Boston University, who is chairman of the committee. The committee has been preparing its extensive report in five sections: (1) Principles and Policies, Professor Luther A. Weigle, Professor of Education, Yale University, Chairman; (2) Research Measurements and Statistics, Dr. W. W. Charters, Professor of Educational Research, Carnegie Institute of Technology, Chairman; (3) Materials and Methods of Instruction, Dr. W. E. Raffety, Editor-in-Chief, Baptist Board of Publication, North Baptist Convention, Chairman; (4) Organization and Administrative Agencies, Dr. Wade Crawford Barclay, Associate Editor of Sunday School Publications of the Methodist Episcopal Church, Chairman; (5) Leadership Training, Dr. John W. Shackford, Superintendent of Teacher Training of the Methodist Episcopal Church, South, Chairman. The other officers of the general committee are: Vice-chairman, Dr. F. C. Eiselen, Professor of Old Testament, Garrett Biblical Institute; Secretary, George Platt Knox, Superintendent of Education of the International Sunday School Association; Treasurer, Dr. Rufus W. Miller, Secretary Publication and Sunday School Board of the Reformed Church.

Why I Am Going to the International Sunday School Convention

1. As a local church-school worker I feel the need of coming in contact with fellow workers from all over the continent.
2. In my duties as a church-school teacher I feel the need of a world-wide vision of what religious education is doing.
3. In the unsettled political, financial, social and religious conditions, I want to hear from the lips of great leaders the details of applying the remedy of the Christian religion to our present needs.
4. I want to see the great exhibit of equipment, publications and requisites, and the pictures of activities being carried on by church schools in the United States and Canada.

5. I want to learn all about the merging of the Sunday School Council and the International Sunday School Association to the end that all the Protestant church-school forces of the United States shall use their energy and resources together.

6. I want to learn the best there is in music and pageantry for the church school.

7. I want to see and hear the men and women who write for our church-school publications and whose lesson compositions I have studied so long.

8. I want to find out the finest things that can be done by the adult Bible classes in my own school.

9. I want to watch our great experts in children's work as they confer, instruct and demonstrate how we should do it.

10. I want to ask some questions of those who are in charge of young people's work.

11. I want some new ideas for our home department and the community service work which we have just started.

12. I want to discover how we can use to the best possible advantage the inadequate equipment that our school now has.

13. I want to study the methods used in teaching temperance, and home and foreign missions so as to make them an integral part of religious education.

14. I want to learn the most modern methods of administration so as to help my school strive toward perfection in that phase of its work.

These are a few of the reasons why I am registering as a delegate to the Sixteenth International Sunday School Convention to be held at Kansas City, Mo., June 21 to 27, 1922.

THE Philadelphia *North American*, believing that the Sunday school is one of the most effective institutions for the defense of our nation against radicalism and Bolshevism, conducted a campaign of publicity on behalf of the Sunday school. Besides a strong editorial, five articles were printed in successive issues on such subjects as the origin of the Sunday school, the first American Sunday school, and the civilizing and social influences of the Sunday school. In its editorial, this newspaper says:

"Christian civilization, the fine flower of the democratic ideal, confronts in Bolshevism and like systems of destructive radicalism and class tyranny the supreme peril to its institutions.

"The greatest unorganized defense against the red menace is found in the American Christian home, and springs from the hearts of the multitude of God-fearing, pure-minded individuals who make up the vast majority of this nation.

"The chief organized defense lies in a few institutions which have declared relentless war on the new philosophy of despotism. These institutions comprise the public school, the church and the American Sunday school.

"The American Sunday school is democratic in ideals and administration. While the public school makes its fight for democracy by teaching its civic side, the Sunday school implants in the minds of its members a love and understanding of the doctrines of Christ which are at once the inspiration and the guiding principle of democratic civilization.

"The Sunday school is the only great institution in the

country whose possibilities are not fully utilized in the defense of democracy against those forces which have declared implacable war on the democratic ideal.

"As a result of serious consideration of all these facts and conditions, the *North American* today starts a campaign to develop the latent resources of the American Sunday school, and to bring it in our home territory to its utmost fighting strength against the forces menacing civilization."

SOUTHERN CALIFORNIA has a live Sunday School Association which held its Thirty-second Annual Convention in Anaheim, Cal., November 8, 9 and 10. The Methodist White Temple of Anaheim was the convention church and all of the meetings were held in this modern church building.

The session was remarkable for its fine spiritual tone and for the attendance of many pastors and denominational church-school leaders. The latter came to help work out the merger plan by which the denominational church-school work of Southern California is to be linked up more closely with that of the National organization.

The Presbyterian, Baptist, Christian, Congregational and Methodist groups support denominational church-school leaders in this territory and the new plan will bring their trained abilities to the help of all of the Christian groups and will undoubtedly add to the inspirational and convention idea of the International Association the educational impulse of the newer movement in church-school work.

As the convention met on the eve of the Disarmament Conference in Washington the proceedings and especially the addresses were given an unwonted note of largeness and world vision.

The outstanding feature of the convention, however, was the church-school parade, which in automobiles started at Anaheim and traversed Orange County, passing through Garden Grove, Santa Ana, Tustin, Orange and Fullerton and was witnessed by thousands of spectators along the highways and in the towns and cities. In the cities traffic was stopped and stores closed. The city council of Anaheim declared a half holiday for the benefit of those taking part in the parade and the schools were closed. The fifty-six churches of the county furnished the automobiles and it was estimated that a thousand cars took part, including many floats.

The first night of the convention the beautiful pageant, *The Rights of the Child*,¹ showing the enemies of the child and the influences seeking to educate and save children, was given by one hundred local people and made a fine impression.

This session marked the high-water mark in the history of the association's annual meetings and every one is eagerly awaiting the effects of the new merger plan, confidently expecting greater advance in the church-school work of Southern California.

NEAR EAST RELIEF agencies are now feeding 100,000 orphaned children, innocent victims of the Great War. Without American assistance they must perish. Every church and church school can aid in saving a few of these lives by making known the facts through the distribution of literature, obtainable for this purpose from the national headquarters at 151 Fifth Avenue, New York City.

¹ By Professor H. Augustine Smith.

The Inner Circle of Christian Education

THE Grand Jury of the County of Fulton in Georgia, which includes Atlanta, the largest city in that state, not long ago made a presentment to the court that is of interest. The presentment undertakes to put the blame for the laxness in morals and the prevalence of lawlessness squarely on the shoulders of parents who have neglected their duty. "Schools and churches," says the Grand Jury, "are powerful agencies for the preservation of morals, but the problem must be handled in large measure in the homes of the people and by the parents themselves. Especially do we appeal to the mothers to influence and direct their sons and daughters . . . to modesty in speech, in conduct and in dress. Indictments and fines and prison sentences will not regenerate the hearts of the people." And then the Grand Jury goes on to suggest what is lacking in our home life today:

"We ask the people to reestablish in their homes the Family Altar . . . and closer home relations between parents and their children."

Here is a message for the times. It emphasizes anew the truth that the family is the fountainhead, the source and center of civilization, and determines the character of the coming days through its influence upon the characters of individuals.

LET us not confuse the home with the influence of the family. The home is simply the organization and outward form of the family life. It is most susceptible to moral and social changes. It varies as do the fashions of men, but the family remains potent for character. Its social relationships determine the best things in our lives. Its social training suggests the solution of many problems in social adjustment. It has been well said: "The family is the soil of society, central to all its problems and possibilities."

The Christian Church may well claim the family as the first and chief agency for the right rearing and training of the race. The family should be looked upon as the great agency of the church. The family is the inner circle of Christian education. About this inner circle are other circles. They are a graphic representation of the family's relations to Christian education.

A represents the existing position of the family which Christian educators are bound to respect.

B represents the pastor in his pulpit and pastoral work, including his duties as Headmaster of Religious Education in the local church. It represents, also, the church school, to which the church has allotted practically its teaching function.

C represents the Daily Vacation Bible Schools, Week-day Religious Schools, Community Training Schools.

D other agencies, such as the Y. M. C. A., Y. W. C. A., Boy Scouts, Camp Fire Girls, Philanthropic and Social Movements, including Playgrounds, etc.

The simple and the obvious we overlook. We are like Naaman seeking some great thing to do. Is it not perfectly clear that the church has responsibilities for the family and that, theoretically, the church recognizes this fact but, practically, it has made little serious attempt to meet the issues confronting the modern family? If, as Francis G. Peabody says, "The family is the primer in the moral education of the race," then it is the child's first and most potential school. If the family life is the best expression of the highest relationships in life, if Christianity is essentially a religion of ideal family life, then what is the greatest revival needed? Is it not a revival of ways and means by the church to make better families?

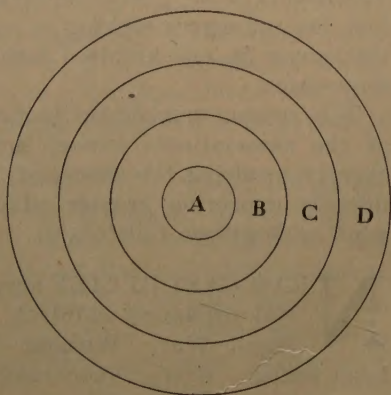
The family as the leading and the best agency of the church and nation must be made the major emphasis. All the agencies represented by B, C, D should be viewed in the light of their relations to the family.

Methods and meetings of the church school should be planned so as to touch vitally the family life.

The air we breathe seems to be nothing, yet in effect is the most subtle, all-pervasive and powerful of influences affecting the physical health. In like manner, the atmosphere of the home goes further than any other force to determine the character and destiny of the children of the race. Parents know that the best things that stay in life are atmospheric.

The Family Altar is the corporate expression of the religious life. The way in which it is done is not so important as doing it, for the mere fact that, in some way, all the family stops for a moment and recognizes the right and place of God is the vital thing. Blessing at table has the same psychology. When a boy asked his father if God would not bless their food "just as much as if they did not ask the blessing," he replied, "Perhaps he would, but we would not be so decent about it ourselves." Can one ever forget the influence of bedtime Bible stories?

NOTHING in all the world can take the place of genuine and vital family religion, therefore, in the national program of religious education which is now before the churches and educators of the land, the place and power of the family as a Christian educational agency must be given large consideration. The imperative need, in the face of existing conditions in state and church, is a *united and national program of Christian education for the family*. No one denomination or church can project a program in behalf of the family which can adequately meet the situation. Such a program, if well planned and pushed within the confines of a denomination, does not discharge the responsibilities of the denomination for the outstanding needs and waiting opportunities of multitudes of non-church-going families. The problem is too complex and too serious to be solved by any one denomination, however large the denomination may be. The publication and church-school agencies of the



Christian churches cannot prepare an adequate program. The Christian education of the family and its uplift is a challenge to the Federal Council of the Churches of Christ, to the Sunday School Council of Evangelical Denominations, to the International Sunday School Association, to the Church Boards of Education, to the Religious Education Association and to every moral and religious agency in the land.

SOME splendid literature has been issued by several leading denominations, but this is not sufficient. To give this literature wide circulation and to create a body of material which will make really effective Christian education in the home and family there must be a statesmanlike study of the subject and the impact of all the Christian forces of the land. Surely, the church must seek to quicken and develop new ideals of family life; it must bring religion to our hearths and homes. It is the prophet, the interpreter, revealing the spiritual meaning of all daily affairs and quickening parents and young people to right feeling and to a new vision and new passion for the home and the family.

Herbert Spencer long ago pointed out the strange fact that young people were not trained to the duties of parenthood. Certainly one type of classes needed in church schools in relation to the life of the family is classes for

young people in which the problems of the home life would be taught and discussed—such practical questions as “The Choice of Life Partners,” “Finances and Money Relations in the Family,” “Children and Their Training,” “Moral Conduct and Duty Which Arise from Family Life,” etc.

Another class for our church schools, which is found here and there, is “Parents’ Classes,” “Mothers’ Classes,” “Fathers’ Classes,” meeting every Sunday or during the week. Is any church doing its duty to the community if it does not provide opportunity for parents to study and to meet actual problems of religious training in the family? The Christian family is a sanctuary and a school. Is it not possible to place first and foremost in our churches, in the pulpit, in the church school, in the week-day meetings, this inner circle of Christian education? Why should the subject not have the place of honor in our Summer Schools for Christian Workers and why should we not use every legitimate method that can be devised to secure the teaching of religion in the home?

If we are to solve the serious problems of these times then, indeed, in the truest sense, we must “keep the home fires burning.” The light of religion dare not go out upon the hearthstones of the people. The coming of God’s kingdom depends upon the moral integrity and spiritual fineness of the family.

RUFUS W. MILLER.

A Remarkable Challenge

By Robert L. Kelly

IT is certainly encouraging to observe a dominant movement in the field of secular education today, not only in America but in England and France as well, and to note the implication which the movement carries for Religious Education.

A careful study of the curriculum of the American colleges which has been carried on in the joint office of the Council of Church Boards of Education and the Association of American Colleges discloses the fact that the English language and literature has entrenched itself as the master subject in the American college. This supremacy of English is found in every type of college without exception—men’s, women’s, coeducational, junior, municipal, rural. These colleges are addressing themselves to the task of sharing Britain’s and America’s “proudest possession” with their sons and daughters and of passing on to them “the glory of our greatest treasure”—English and American literature. This of itself is most reassuring in view of the high moral flavor of most of our literature and the fact that our greatest authors in both countries have drawn form and substance from the Bible. But it is all the more reassuring because in increasing measure the colleges are formally recognizing as the crown of this “treasure” the English translations of the Old and the New Testament.

Some months ago a commission of biblical scholars and seasoned educators, representing all the agencies among the evangelical groups, formulated a definition of a unit of Bible study for secondary schools with the intention that work done in conformity with this definition shall

be accepted as credit for college admission. The reception which has been given to this definition by the universities and colleges is remarkable. It was announced some months ago that more than two hundred such institutions have approved the definition for the purpose indicated. Now comes the advice that at the last annual meeting of the Association of Colleges and Secondary Schools of the Southern States favorable action on the definition was taken by unanimous vote, thus adding to the list of approving institutions, all of the highest-grade universities and colleges of the South. The North Central Association of Colleges and Secondary Schools, which sets the standards for all the schools of the upper Mississippi Valley, has a committee also which at the next annual meeting of the Association in March will recommend similar favorable action. All this means that the conditions have been formulated under which Bible study in secondary schools will be recognized for academic credit and will thus have the same prestige as science or foreign language or mathematics. It is a great gain to Religious Education and—what is much more important—to the American boy and girl. It means much that Harvard requires an examination in the Bible of all candidates for the bachelor’s degree; that the ranking subject next to English in Wellesley College is biblical literature; that Columbia and the University of Chicago and hundreds of other colleges accept the Bible as an admission subject. It also means much that these universities and colleges have issued a challenge to the schools, unprecedented in the history of

(Continued on page 292)

"THAT'S a handsome piece. You won't make any mistake if you choose that." We followed the pointing finger of the dealer in antiques as he stood there in the building that once had sheltered horses, cows and lofts of hay and now housed a mass of furniture—chairs, four-posters, mirrors, tables, settles, clocks, and many other relics taken from attics of towns well off the beaten tracks.

We looked in absolute amazement at the "handsome piece" to which he pointed. It was a dresser of the Empire period and its lines were good, but it had been painted black and varnished roughly and we were looking for mahogany. Bits of dust clung to it, the back was sadly in need of repair. The dealer pulled out the great top drawer. "Here, Charlie," he said to a man working at a lathe, "scrub this up a bit so the ladies can see what the piece really is."

While Charlie was carrying out instructions, we examined chairs, pictures and candlesticks. Never shall I forget that drawer, when, after a few moments, the dealer proudly held it out for us to see. "He's only just scraped it a bit," he said. "It will look a lot better than this when we finish with it." But we could not find words to express our astonishment. Where the rough paint and varnish had been removed was a glossy, beautifully grained mahogany lovelier than any we had ever seen. We could not believe it—the rest of the dresser black, uninteresting, ordinary, and this wonderful, rich, beautiful thing which his few moments' work had revealed.

"Do it all," I said. "I cannot wait to see it so wonderfully transformed." He laughed at my enthusiasm. "It can't be done in a hurry," he said. "It takes hard work, a long time and lots of patience to get every bit of that off and then begin the polishing. But I tell you, when you get it done and it sets there smooth as satin with the fine grain of the wood all brought out, you've got your reward, yes, you sure have got your reward. I'll show you a piece in the house I spent no end of time on. I couldn't let it alone even after I'd got it looking about as well as they need to for selling. It kept tempting me to see what more there was in it. It's awful interesting work."

We concluded the purchase of the "handsome piece" and took its picture standing there in all the chaos of the workroom. But no picture could reveal the miracle. It simply served to remind us for months to come of what that Empire dresser seemed to be to the careless observer, to the person who knew little of old furniture, and what it *was* to the man whose keen eye saw beneath paint and varnish to the beauty that was there. The dresser stands now in surroundings that are worthy of it. It is a delight to every lover of beauty of material, line and workmanship. It is substantial and useful. But to me, besides these things, it is a constant challenge. When I look over at it from a comfortable chair after a hard day, it says to me in clear, unmistakable fashion, "It takes hard work, a long time and lots of patience—but when it sets there smooth as satin with the fine grain of the wood all brought out, you've got *your reward*, yes, you sure have got your reward."

I wish it were possible to pass on to every teacher the inspiration it has given me. I should like to give it to the

The Reward'

By

Margaret Slattery

teacher in government and mission schools in India. I wish I might send it to the Punjab, to the teacher who, in her early years of work, sits down in her high-ceiled room with its open porches, after an especially hard day spent with the children of the *muhullahs*—a day when the mail, long overdue, came and there was none for her, a day when the

wind drove the fine brown dust over everything, sifted it into hair, eyes, lungs—a day when it is difficult to see anything below the surface, soiled, marred, stained and covered with the layers of ignorance laid upon it by the centuries. On such a day I wish I might let her see this bit of furniture *as it was* and *as it is*, to remind her for her comfort, as it reminds me, that after "hard work, a long time and lots of patience," the reward comes in all the fine grain of the real material brought out and polished—the material that is in men as well as in things—in men who had been left in the world's attics and cellars until some one came who had the knowledge, insight and interest to discover their hidden value and potential worth.

I met many a missionary and school-teacher as well, as I went around the world, who pointed with as much enthusiasm as did the antique dealer to children in whom I could see little hope but in whom they saw what was truly there. Now and then I saw the products of hard work and patience in brilliant, beautiful, devoted Christian girls like those in Lal Bagh in historic Lucknow, or in the clear thinking, earnest Christian boys and girls of Doshisha, in the dreamy old city of Kyoto or again in the unselfish, keen, scholarly faces of the girls at Gingling in old Nanking or in Yen Ching, in Peking, the most fascinating city of all China, and I knew by the light in the teachers' faces that in these polished products they had their reward. But I knew also what no teacher ever told me—I knew of the lonely, difficult trips she took, searching out the material hidden away in the mass and what it oftentimes cost her to bring it, piece by piece, to the place where she could remove the outside shell that was hiding the rich material common to all humanity. I knew of the moments which she never mentioned, when foreign skies, foreign food, foreign ways and foreign tongues pressed hard upon her. I knew of the day dreams on Christmas and certain birthdays if she were American, or Christmas and certain other birthdays if she were British. And often when I looked at the cultured, refined, consecrated teacher of Chinese, Indian or Japanese birth who had won her way to Christian freedom, had escaped the limitations of ignorance that is the fate of woman in Oriental lands and now looked into little, dark faces for whom she was opening the door to the light—I knew the double loneliness that was hers and what she was remembering of happy school-days free from the heavy responsibility which rests upon her now, not only for the few children she teaches, but for the whole race whose greatness, whose fine graining, hidden from other eyes, she can so clearly see.

But I was not sorry for any of these—for there will surely come a day when hard work, a long time and patience shall reveal the product that is their reward—a reward which any one might be pardoned for coveting. It is only as a reminder for days that are particularly difficult, when the pressure of little things hard to do and harder to be endured tempts all souls to look at the surface

and forget what is below, that I would send the inspiration of the soft, glossy, beautiful antique which had stood so long waiting to be brought out by a skilled hand and a willing heart. Alongside that bit of skilled workmanship I often see, in the twilight of winter evenings, the workmen skilled in the art of bringing out the best in human nature, and I know their work will last as long as time endures. I can see the beautiful face of a young Chinese woman born on the island of Hai Tau, lying in a wild bit of sea off the coast of China, now ordained to preach, under a great church, the awakening story of Jesus Christ throughout the southern provinces of her native land. Her power to see below the surface, to comprehend hidden longings and desires; to awaken ambition, to train character, gives promise of the rich reward which will some day be hers, a reward which has already come to that teacher who years before had seen what this woman now is, hidden away in a poor, ignorant little child of the island whom she took one day into her school.

I see now and then, as the twilight deepens, a strong, intelligent face with the light of spiritual enthusiasm upon it. It is the face of the grandson of a cruel and degraded cannibal in whom a teacher long ago saw material worth polishing that the true grain might be revealed—a teacher who determined to bring it out despite the warnings of traders and the threats of the wild tribes about her little hut. This grandson is the highly polished product. He sits there on the island of Sumatra, reading and studying when the business of the day is done. He looks out over his rich lands with pardonable pride. They give to him the money with which he helps to build and maintain churches, schools and hospitals that the power which discovered in his grandfather true worth and great possibility may continue to discover and reveal it in the little black children of jungle and mountain all over the island that he loves.

But it is not alone to the teachers on the other side of the world that I would send the inspiration of my transformed bit of furniture freed from its deceptive paint and varnish. Days of the testing of faith are just as severe in the schools of great cities and in scattered groups of the country churches and the little red schoolhouses in our own land. To those who spend their days in these workrooms of America, I would like to send the picture of the thing that seemed to be and the thing that is.

In no land on earth is there the opportunity for bringing out what really exists hidden under a thousand deceptive surfaces, that America furnishes. Of that every American is certain and never with more reason than in the present hour. The material is here. But enough workmen with willingness to toil, to take time and to be patient are hard to find. We Americans have a way of judging by what we see in the quick glances which our hurried lives permit us to take. That is what we are doing today—reaching snap judgments by hurried glances at our youth, at our churches, at our educational institutions. Because of that look we do not see value under the coats of cheap

paint and varnish that often hide it. We need workmen, great numbers of them, with the interest, the love, the patience of the antique dealer whose knowledge made him willing to take time to discover what *was* hidden there and whose skill enabled him to bring it out.

It is because of these hurried glances that we have our foreign problem and our Negro problem, the solution of which will one day tax the stoutest hearts and keenest minds. That glance as easily dismisses both Negro and foreigner from any possibility of personal interest as did our first glance at the painted Empire dresser. We eliminated it at once from consideration. People are as much astonished when the value and real worth of these citizens and future citizens is pointed out as we were when the dealer assured us that we were looking at a valuable piece of furniture. It is exceedingly difficult to make people stop long enough to consider the proof. Yet proof is here as clear and definite as the wonderful mahogany that was revealed under the dingy covering. I would like to give to every teacher the inspiration of the conviction that below the often deceptive surface lie great possibility, true worth and real beauty. Some have that conviction, and their work based upon it has brought rich reward.

I remember one teacher in an overcrowded schoolroom in the North End of Boston. No one but the teacher who has been through the experience can know what that phrase "an overcrowded schoolroom" means. It is a crime in American cities today. The child of the public school has a right to his own seat, to his own books, to pencils and paper, to enough of the teacher's time to enable him at least to learn to read and write. He does not have these rights in numberless city schools today. This particular teacher had ten more pupils than seats. There were only fourteen American-born children in this room which had seats for fifty, and these were of foreign parentage. To see these children on Saturday at play in the dirt and mud of the early spring days, in the narrow streets of their hopeless tenements, made one gasp as the thought of the future of America. But that teacher, although she made heroic efforts to have clean faces, clean clothing, and combed hair, never seemed conscious of the exteriors of the pieces of humanity crowded into her classes. "Do you see that boy in the outside row, the fourth seat?" she would say to me. I looked and saw a dark, thin-faced lad with not overclean red sweater through whose sleeves both bare elbows were protruding. "I want you to hear him read," she would continue. "He is really a brilliant boy. I have great hopes for him. He will do something worth while in the world some day." There was nothing remarkable save tense earnestness in the reading. Others saw nothing unusual in him and smiled at her enthusiasm. He was just a rather dirty, thin little foreign lad from the tenements. But her prophecy has come true. He went through the high school and on to college, making a fine record in scholarship and character. He worked for two years, then went abroad for study. He is at present doing a great

SO many of the old and valued things of earth have been lost to sight since nineteen fourteen. Selfishness and greed have cheaply varnished them and many a stain has left them tarnished. But they still exist in human nature—kindness and honesty, faith and hope, mercy and justice, love and reverence have not been utterly destroyed. They are in China, in India, in the Near East, in Central Europe, in Great Britain and in America. Blessed are the eyes that can see them and hearts that are willing in the name of God to give hard work, time and patience to the task of bringing them out into the light.

piece of work as welfare manager in one of the large manufacturing concerns of the country and is making American citizens with marked success while his employer is making American goods. That teacher saw in him, as she did in many another boy, what was really there but what duller eyes failed to see. She has her reward. I wish I could let her finished product go for a few moments into every schoolroom crowded with children whose faces bear the characteristics of nearly every nation in the world. I often think that the shadows of Jacob Riis, Edward Steiner, Angelo Patri, Pupin and Bok, Paul Dunbar and Booker T. Washington haunt the places where new citizens, young, with great potential value and power, are at work over their books.

One may find inspiration that will set all his faculties aglow when once he learns to look for it. In the mountains where the good old Revolutionary stock has been hidden for years under the dark coat of ignorance, one finds a teacher awakening to new life an Alvin York. In a black belt of the Southland, one discovers a trained teacher skillfully at work bringing out the hidden possibilities of head and hand in a group of pupils gathered in the little schoolroom built beside the block on which his own mother was sold into slavery. In the rough schoolhouses of the mining districts and in the lumber camps, workmen who can see and who care are at their task of discovering fine material, polishing it and then passing it on to the world. Every teacher sharing in such a task is sure of his reward—a reward that no money can buy and no misfortune can remove.

If the record of the work of the church for the world is ever fully written, there will be volumes of life stories that will thrill the minds and souls of the readers. The church

has sent a great army of men and women, from the earliest day until the present, out into the world to contribute to the mental, spiritual, physical, social and economic life of all peoples. Sometimes I think the shadows of Judson and Cary, Paton and Livingstone, Morrison and Crawford, Moody and Grenfell, Mary Slessor and Mary Reed and a great company of their fellows, together with Christian business men, great physicians, heroic nurses and devoted educators, hover unseen over the classes of the church schools of our country to encourage teachers who for the moment see only wriggling boys, whispering girls, or indifferent youth with pleasure, possessions and popularity their apparent goal.

It may well be that we who have thought ourselves faithful to our task need for the new days ahead in which the world must be remade eyes that look below the surface. It may be that we need to take excursions into unfrequented places, searching for those who, despite exterior conditions, have the real material hidden within. So many of the old and valued things of earth have been lost to sight since nineteen fourteen. Selfishness and greed have cheaply varnished them and many a stain has left them tarnished. But they still exist in human nature—kindness and honesty, faith and hope, mercy and justice, love and reverence have not been utterly destroyed. They are in China, in India, in the Near East, in Central Europe, in Great Britain and in America. Blessed are the eyes that can see them and the hearts that are willing in the name of God to give hard work, time and patience to the task of bringing them out into the light.

God grant to those who touch the lives of youth the vision that sees past what seems to be to what is and the consecration that works and prays for what is to be.

The Great Invitation

What Does It Mean?

By Albert D. Belden

A YOUNG man of brilliant intellect, a lawyer by profession, was leaving a crowded church with a friend. They had listened to a passionate and eloquent appeal based on the great invitation and challenge of Christianity, the words of our Lord, "Come unto me . . . and I will give you rest." Presently the friend turned to him and said, "How do you do it? How is one to come? How can you come to one who lived and died nearly two thousand years ago?"

The lawyer was a member of a Christian Church, but he confessed afterwards that he found himself strangely unable to give what he felt was a satisfactory reply. The intense reality that seemed to pervade the subject inside the church seemed to evaporate upon contact with the world outside. He felt he had no reply that he could make confidently to his friend's questions: "How does one come to Christ?" "What does it really mean?"

There is a ring of sublime confidence about this invitation and challenge that Jesus extends and flings out to the unsatisfied soul. Moreover, a great host of people have responded to it in every generation, and claim that by their response they have achieved a great peace and a remarkable power—just that renewal of character which

is summed up in the word "rest." Have you not known at least one such? And one genuine case outweighs all failures and all spurious imitations because it proves that, given sufficient genuineness, Christ can fulfill his great claim.

The very fact that the invitation has lasted so long, that it has rung its challenge in the ear of every century, and is still confidently uttered today, is sufficient to prove that there is a great fact of human experience supporting its truth. What then does it mean? How does the soul come to Christ?

One of the causes of difficulty in this matter is the tendency to confuse the material and the spiritual. The lawyer's friend spoke as though "coming to Christ" were a matter of physical approach to him. Jesus of Nazareth seemed very far away. He does to us all at times.

"Dim tracts of time divide
Those golden days from me,
Thy voice comes strange o'er years of change,
How can I follow thee?"

But it should be obvious enough that when our Lord uttered the great invitation he was not asking the crowd

to come nearer to him in a physical sense. It was a "men-
tal" or a "spiritual" coming he desired.

And if that was his meaning when he stood before men
in the flesh, still more must it be his meaning now that
he is present only invisibly. Christians who by "coming"
have discovered Christ real, and have accepted his full
teaching, believe him to be "omnipresent"—an invisible
companion of every soul, available for every life. The
only way to arrive finally at that truth or conviction is to
test it, to experiment with it, in other words to accept
the great invitation.

It is best, however, to take one step at a time, and so
far as we are clear that it was a "spiritual" coming Jesus
meant. He did not want that great multitude to follow
him all over Palestine, leaving their livelihood and ob-
structing the traffic. It was something much more vital
and valuable that he was after. This "coming" is not to
be measured by the foot rule. You cannot be so many
miles away from God. "In him we live and move and have
our being."

But have we any means of measuring or judging "spir-
itual" distance? Yes! We use a common means of judg-
ing it every day of our lives. Here is an illustration or
two.

What is the first order of the British Army? "'Shun!"
—short, rather too short, for attention! Why does the ser-
geant roar that out on parade? For the simple reason
that while Tommy is near enough to him physically, he
may nevertheless be absent in reality. His body is there,
his well-shaven chin, his polished buttons, his rifle—but
look at his eyes—there is only vacancy there. Tommy
himself is still away back in the old village saying "Good
bye" all over again. "Attention!" roars the sergeant, and
Tommy jumps into his skin, his soul appears on the spot.
Tommy really "comes" to the sergeant at last.

You remember your school-days, of course. How often
you seemed to be in the schoolroom, yet in reality you
were far away! There you were, neatly dressed, sitting
at your desk, listening as good as gold, so it seemed to
your teacher. But really you were out in the playground,
fighting over again that game of marbles, and winning
this time! Suddenly a ruler descended upon your
knuckles, and you "came to" your teacher in the only way
that really matters.

Now what did the sergeant want when he shouted atten-
tion? What did the teacher want? They each wanted a
soul whom they could stamp with their own knowledge
and feeling and purpose. They wanted your mind to ac-
cept their thought, your heart to pulse with their own
emotion, your will to fulfill their purpose. It was not part
of the man or boy they wanted, but the whole—mind to
come to mind, heart to come to heart, will to come to will.

Christ's Appeal

So is it with Christ. His appeal is to the *whole* man.
He invites you to think as he thinks, to feel as he feels,
about God, man, sin, life, death, all things, and to do the
deeds that he would do if he were you and you were he.
This is what it means to come to Christ. This is how you
may know just how Christian you are. "If any man have
not the Spirit of Christ, he is none of his." "If a man
keep my words, he it is that loveth me, and I will come
unto him and make my abode with him."

This is the only way to discover the reality of Christ

here and now. There is no word which so perfectly satis-
fies the meaning of "belief," as used in the New Testament,
as this word "Attention!" with all it suggests of the prac-
tical surrender of mind and heart and life. Attention is
our great means of proving and appropriating reality.
Attention draws out the reality of a thing. A book is only
a meaningless arrangement of cloth and paper and typed
signs until you "attend" to it, give yourself to it, read it.
A trained botanist can detect in a flower a dozen realities
to which the untrained eye is blind. Why? Because of
the attention he has paid to it. He gave himself to the
flower, and the flower opened up, gave itself in return in
its full reality to him.

So it is with the invisible Saviour of souls. When
people tell me that Christ is not real for them, I always
want to ask, How much real attention have you paid him?
How much time have you given him? How much energy
have you put into the search for him? Because that makes
all the difference. "If with all your hearts ye truly seek
him, ye shall ever surely find him."

The mind, and heart and will—in other words, the per-
son—of our Lord Jesus Christ are available for you, in the
pages of the New Testament, and in the unseen but ever-
so-close world of spirit.

"Oh! sense-bound heart and blind!
Is naught but what we see?
Can time undo what once was true?
Can we not follow thee?"

Consider this! You must consider it! The possibility
of adding Christ to your resources! That matchless mind,
that perfectly pure heart, that great will—yours! Even
the barest possibility of anything so sublime as a real
union between you and the strong Son of God is worth
investigation and experiment.

The Challenge of Jesus

Why not try at once the effect of belief? Is not your soul
restless, dissatisfied, disappointed with yourself and the
world? You know it is. Yet here is the challenge of
Jesus. "Come . . . and I will satisfy you." What
crass folly to ignore it, to give it up before you have really
tried it! Why, years spent in such a trial would be wis-
dom compared with the insanity of neglect.

In all other matters you do try to be so sensible, yet
in this matter you are leaving a dazzling possibility,
which a vast number of honest people claim to be a
glorious certainty, untried, unexplored. If there is one
person in human history who is, by the general consent of
humanity, worthy of your trust, it is Jesus. He declares
that he is available now for you. "Lo! I am with you
always, even unto the end," he said.

Will you not trust him still, and believe him well enough
just to come, bending your thought and heart and will,
your soul, to him in humble and full surrender? *Some-
thing will happen if you do!* It is the whole Church of
Christ that challenges you in that sentence from a vast ex-
perience. You will change, you will become more like
Christ, sharing his "rest" of soul, his passion for human-
ity, his joyous service, and you will "know" with an im-
mediate conviction his intense reality. Will you not say—

"Within my heart of hearts
In nearest nearness be,
Set up thy throne within thine own,
Go, Lord! I follow thee!"

Important Features of a Modern Church School

By
Frank E. Duddy

METHODS in religious education are constantly adapting themselves to changing conditions and different environments. The approach which leads to the solution of one parent's doubts will not touch the questionings of another; the kind of school that appeals to one community will not be attractive to another community. Consequently one cannot dogmatize and say that a certain method of religious education is the best, for no matter how profound the knowledge of an educational expert, there are always variations of experience whose depths he has not plumbed, and such variations always demand an alteration of the method of approach. First Church does not claim the discovery of an infallible solution for all the woes and difficulties of church schools. It does offer, however, an experience which may prove valuable to other churches because it has in it the beginnings of a method capable of development into a system adaptable to a variety of needs.

The chief features of First Church Junior School are:

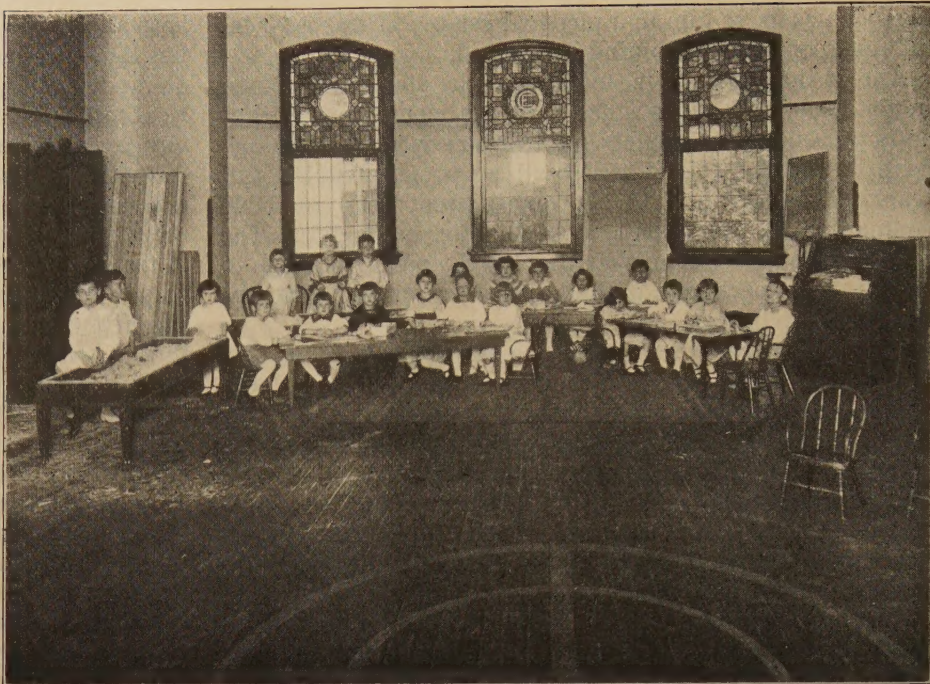
1. A Two-Hour Session.
2. A Corps of Professional Teachers.
3. Grading of the Children as in the Public Schools.
4. Graduation of the Pupils into the Senior School and Church Membership.
5. Church Financial Support.

The Junior School includes the kindergarten and the first eight grades, the Senior School contains the high school and adult classes and meets after morning church service, from twelve to one o'clock; the Junior School meeting from ten to twelve.

A Two-Hour Session

The two-hour session for church schools has been a subject of discussion during the last few years. Its advisability has been questioned on the ground that it is difficult to make religion interesting for so long a period. This question has been dissipated by the experiences of gifted teachers who have discovered new ways in which religion can be taught with no kind of monotony. These experiences have been chronicled in attractive form, they are being added to day by day until the superintendent or teacher who complains of threadbare methods lays himself open to the charge of being behind the times.

What can be taught during a two-hour session of a church school besides the lesson for the day? For children of six to fourteen years of age there is such supple-



Kindergarten children at their work at tables and sand tables. The rings on the floor are used in certain games which they play.

mentary work as coloring pictures illustrating the lessons, study with the teacher of fine reproductions of the work of the world's artists on religious subjects, the constant review of biblical passages in which every Christian should be versed, the learning of the hymns of the church, the telling of biblical incidents, the study of missionary endeavor, the dramatizing of biblical scenes; these are some of the more outstanding kinds of supplementary work. Formerly conscientious and intelligent teachers bewailed the short lesson period because there was too little time in which to embellish the lesson with the wealth of material at hand. The two-hour session permits of digression into the fields of supplementary work and the very attractiveness of such digression serves to make the usual instruction more interesting.

A Question

One question likely to arise in the minds of superintendents should be answered. This question is, can children of five to eight or nine years of age be kept attentive during so long a session? Attention need not be sustained during all of that time. Why not make use of public-school experience and divide the two hours with ten minutes of music, motion songs and games? After such recreation a return to a different kind of work would be the natural step and there would be little or no difficulty in sustaining the attention through the remainder of the session.

The problem of a long school period is a problem of filling the period with interest; this prime requisite for successful church-school work is fulfilled in the person of the able teacher.

A Corps of Professional Teachers

A corps of paid professional teachers guarantees the tone of efficiency in any school. The public school could not exist and perform its educative functions if it did not have its instructors. How the church school has managed to pull through so many years with the indifferent teaching it has given is a matter for marvel. But that



The eighth grade at its dramatization of Bible stories. This scene shows the king, Pharaoh, delivering the edict which was to bring death to the boy babies of the Israelites. This work could be done on an improvised stage as on a regularly equipped stage.

condition cannot stand much longer; a critical public mind that calls upon the church to justify its existence will not spare so significant a branch of the church as its school to escape a searching inquiry.

Immediately a corps of professional teachers is suggested for a church school a storm of protest arises. Can not the Church of God find consecrated members who will nurture the spiritual growth of children without being paid for their services? The facts speak for themselves. The great problem before ministers and superintendents is to find people who are even willing to undertake the responsibility of teaching religious truths to children. It is not a question of choosing really competent teachers; at present it is a matter of taking those who volunteer or going out and hiring professional teachers. That a great number of those who volunteer for teaching are inexperienced undoubtedly is true; since it is the duty of the school to teach efficiently it must either raise the persons of little or no experience to a level of competency, or contract with those who are skilled in the teacher's art. Let it not be understood that the hiring of teachers is the only way to make the church school an efficient teaching medium, but until the business of teacher training is taken more seriously the securing of professional teachers presents a very satisfactory solution of a common difficulty.

Whatever may be said to the contrary the presence of professional teachers, paid or unpaid, in the faculty of church schools gives an unmistakable tone of intellectual respectability which parents are not slow to recognize. It goes without saying that teachers must be spiritually alive to the opportunities of training the children of the church. A superintendent has a wide field from which to choose when he goes among professional teachers and he will not make the mistake so clearly to be avoided as a lack of religious impulse in the instructor.

A Graded School

The person who has made teaching a profession works under one uniform condition, that is, that the pupils in the room are of nearly a common mental status; some may be quicker, some duller, but the average holds steady, and on this average is built the work for the grade. The perfection desired has not been attained by the public schools, but the standardizing of the studies for the several grades is more nearly a reality than it was ten years ago. The church school has not kept pace with this progress. Graded lessons have come into vogue, but the class members are not graded as to age and stage of mental development. A child in the sixth grade in day school may be in the eighth in church school or even the fourth. There is too much acceding on the part of superintendents to the

popular demand, let-me-be-in-this-class-because-Lucy-is. No school can offer respectable instruction that does not conform in some way to a grading which will give the teacher a fairly uniform mind in a class.

For lack of a better standard the public-school system is worthy of a trial. Let the grades be kindergarten, first, second, etc., instead of class number ten or Miss Blank's class. Expect certain work from each grade and allow the teacher who has charge of a particular grade to give that same instruction season after season as the classes advance. This scheme of grading has been demonstrated as feasible. Has the church school found a better way? Not yet. Let the church school then avail itself of the experience of its elder and more experienced sister until that new and better method is found.

Participation in the Work of the Church

Once the church school is graded the time has arrived when the school can play its real part in being the educa-



Third grade at work on their books after a period of recitation. The results achieved with this grade during the last year show that the pose for the photographer was not for the moment.



Children of the first and second grades at their games to music during the recreation period. An experienced kindergarten teacher directs this play.

tor for church membership. The original function of the church school was to give such instruction in the fundamental truths of the Bible and Christianity as might fit children and adults for more intelligent membership in the church and Christian participation in the works of the world. This primary purpose of the school has often been obscured by an undue emphasis upon jazzy popular songs, lesson stories "with a punch," and enrollment contests with neighboring or distant schools.

A church school graded in every sense of the word offers unusual opportunities for the cultivation of church members who are well grounded in the elementary truths of religion. If a child by conscientious attendance is well schooled through eight or nine years of sound teaching, that child is far better fitted for church membership than the child who attends when the spirit moves and upon a certain day is garnered into the church in a wholesale fashion because that is the commonly accepted day for such ingathering.

Christianity attains its fullest stature in those in whom it grows with the years. It has always been so; it will always remain true. A genuine love for the church can be implanted in the heart of the child if the day when he joins the church is made a matter of attaining a goal long worked toward. The minister's communion class is not decried; it is exceedingly useful, but he would be a singularly obtuse pastor who could not see the advantage of eight years of preparation in contrast with a six weeks' training.

Church Financial Support

How much does the church believe in the power of the church school? The question is often asked and rightly. In most churches the school is a separate institution entirely run by a superintendent with occasional conference with the minister and supported by the pennies of children. Such a relation between church and church school does not bespeak that intimate relationship which is so necessary if the two are to work well together. The guiding hand of the church itself should be felt in every organization which it fosters and

that guidance would be manifested in the solicitous oversight of official members delegated to that work.

The interest aroused in the minds of the majority of the members of church governing boards when the church school is mentioned is as faint as the memory of a distant day when those same members attended "Sunday school." It is a deplorable state of affairs. Such a lack of concern emanating from the church board will undoubtedly make its impression upon the church membership and this spirit of neglect develops inevitably into the school's isolation. To expect the best results from such less than half-hearted support, does no credit to the intelli-

gence of adult church members; just as well expect the flowers in the garden to grow without care.

The basis of confidence in the church school is the appropriation by the church of funds to operate the school. The child should not have the idea that his money buys him a paper or a lesson help or a ticket to the annual picnic; let him give toward missionary and other benevolent causes. If the church believes enough in its membership of the future it should be willing to pay for the education of the members-to-be and not ask them to purchase even their own books for study. Once the church board makes provision in its annual budget for the work of religious education there will come an awakening of interest in the school and its work. Official members of the church will be finding out whether the investment is worth while; the officers and teachers of the school will feel some confidence in the conduct of the work because the church shows evidence of recognition.

These five features are not named in the order of their importance; in fact, it would be exceedingly difficult to name the most important. This statement, however, can be made without fear of contradiction, that unless the individual church supports in a substantial manner its school it need expect little from the school; the products of a haphazard system of religious education will not be intelligent Christians, but an increasingly larger per cent of young people who are borne into the church on a wave of excitement or who stray away altogether.

THE church is charged with the religious nurture of her children. In meeting this serious obligation she is forced to recognize the need of definite training that far exceeds anything thus far attempted by the Sunday school. To stimulate and guide the child in religious experiences that are natural and normal for him at every stage of his growth and development in Christian character, the church should furnish graded instruction, provide suitable forms of worship, and give adequate opportunities for the expression of religious truths in conduct. Any program that is designed to accomplish such a task must be comprehensive. It must provide time, necessary equipment, and leaders who are prepared to approach the problem intelligently and do a type of work that is vital to childhood and worthy of the name of religious education.

ALBERTA MUNKRES
in The Abingdon Bulletin of
Religious Education

The Rubrics of Worship

In early manuscripts certain sections, colored red to distinguish them from other portions, were called rubrics. The word found its way into the church. Rules, printed in red, giving plans for conducting a service, were designated "rubrics." The present usage of the term, in its liturgical significance, means directions for the conduct of a worship program.

By Harold F. Humbert

RUBRIC I. *Worship programs should be adapted to the worshiper's stage of development.* As the child's food, clothing, and course of instruction are selected to meet his needs, so worship programs should be designed to minister to his devotional needs. The order of service and the character of the elements entering into the program should be determined by the religious capacities of those for whom it is planned. For example, kindergarten programs will be much more informal than adult, or even primary and junior services. Much memorized material will be used in the junior program. Young people will sing, *Lord, Thy Glory Fills the Heavens*, while beginners voice the same adoration in *Praise Him*. The intermediate boy will find no inspiration in the beautiful primary song, *Every morning seems to say, "There's something happy on the way,"* but he will sing with appreciation and vigor *Marching with the Heroes*. The first rubric of worship is fundamental: worship should be adapted to the worshiper's stage of development.

Rubric II. *The proper atmosphere in the assembly room is essential to true worship.* The term "atmosphere" has more than literal significance. It means the blending of external impressions upon the mind of the child. The ventilation of the room is, therefore, important. Overheating, underheating, and bad air may ruin a beautifully planned program. Restful lighting and color scheme are essential. Pictures add their magic touch to the environment. Flowers bring their fragrance. The most important element in the atmosphere is sympathy between leader and worshippers.

Rubric III. *Each service of worship should be built about a central theme.* A single unifying spirit should pervade the entire program, directing the selection of hymns and stories, the choice of Scripture material, the topics of prayer. Themes may be suggested by the lessons studied, by the seasons, and by the specific needs of the boys and girls or men and women in the department. The following list includes a few theme possibilities:

God Our Father
The Care of God
God's World
God's Day
God's House
God's Will
The Baby Jesus
The Boy Jesus
The Call of Christ
Helpers of Jesus
Following Christ
The Children's Hosanna
The Cross in Human Life
The Risen Lord
The Triumph of Easter

Christ our Shepherd
Christ our Lord
Christ our Leader
Christ our Friend
God's Gentle People
The Pure Heart
The Life Victorious
A Christian Hero
A Christian Heroine
Be Strong
Be True
The Christian Warfare
The Christian Hope
The Church of Christ

The World for Christ
Thy Kingdom Come
World Brotherhood
America the Beautiful
Our Country

The New Year
A Day of Memory
Mothers of Men
The Ministry of Music
The Power of Prayer

Rubric IV. *The service should begin with an opening device to focus group attention.* Each boy and girl or man and woman has a different background of experience. All come their varied ways to the church. The group, before the service begins, is heterogeneous. It must become homogeneous. The opening device may be quiet music, a processional, a period of silence, or a call to worship. Its purpose is welding the group into unity.

Suggestions for Quiet Music

God Is My Strong Salvation. Tune, Chenies.
Swaying Trees, Arranged from Schubert.

Rubric V. *Order is essential in the preparation and conduct of worship programs.* "Let all things be done in order" was the wise maxim of a wise leader. The worship service should be conducted in a room where the leader expects order from the boys and girls, and they practice that virtue. The program should have definite order in its progression. It should be more than a mass of unrelated elements. Each item should follow properly after that which preceded. Services should be planned for successive Sundays with thoughtful recognition of previous programs and those which are to follow.

Symmetry is essential. Proper balance between the constituent parts of the program is imperative. No one element should receive undue emphasis. Music should not be stressed, for example, to the exclusion of prayer. Stories should not be unduly lengthy, or used too frequently. Special features should not be crowded out, but they should not crowd out vital program elements. A school without any ritual has missed a great privilege. A school whose program is continually ritual has missed the joy of spontaneity. Balance and discrimination are essential to effective program building. Order is a fundamental rubric.

Rubric VI. *Interpretation of program elements is an aid to worship.* The story, for example, is a dynamic means of interpretation. A vivid story makes life experience concrete. It revives memories. It builds images. It stimulates thought and emotion. The power of the story is real and vital. It may precede a prayer, a song, an offering and thus interpret the meaning of those acts of worship.

Hymn interpretation is an aid to appreciative singing of songs. The question and answer method may be employed, boys and girls aiding the leader in developing the meaning of the song. The reading of a hymn, by one who really knows how, is an effective interpretation. Exposition is often valuable. A hymn may be interpreted by means of a significant picture. A story, a description, a Scripture reading, a dramatization may be employed. All

these are means of helping boys and girls to participate intelligently and feelingly in worship music.

The following list of songs indicates the department for which it is appropriate and the method of its interpretation:

Beginners, or Kindergarten:

Praise Him—Picture

Father, We Thank Thee—Question and Answer

Primary:

Away in a Manger—Dramatization

A Whisper Song—Story

Intermediate:

Marching with the Heroes—Picture

We Would See Jesus—Scripture Reading

Senior:

The Son of God Goes Forth to War—Exposition

I Would be True—Story

Young People:

God Send Us Men—Reading (vocal interpretation)

Christian, Dost Thou See Them—Story and Description

Adult:

A Mighty Fortress—Historical Narrative

The Whole Wide World for Jesus—Exposition

Interpretation in the worship service may take the form of brief explanation of a Scripture passage. It may be

through suggested topics for prayer. It may be by means of the story of a cause to which offering is to be made. The leader of worship needs the spirit of the interpreter.

Rubric VII. *Ritual has a distinctive and valuable function in worship.* Ritual is fixed form, unannounced succession of parts in a program of worship. Worshipers acquire the habit of making certain responses to certain words of the leader. The value of ritual is that it makes possible intense concentration upon the service. One can give himself completely to the spirit of worship. There are no distracting elements, such as announcement of hymn numbers or finding of places in hymn books. The power of habit is made a valued ally. On the other hand, the danger of ritual is that it may become merely mechanical, that words may be mumbled or sung without consideration of their meaning. The difficulty may be obviated by brevity of ritual and a not-too-continuous use of a given form.

Though the church school will not develop an elaborate ritual, it may profitably use ritualistic elements in its program of worship. Anything which occurs at a specified time in a program for a series of Sundays or which becomes an habitual response to the leader's words may be considered ritual. The following ritualistic elements may be employed profitably: a processional, call to worship (opening sentence), a unison prayer, a response after prayer, a unison Scripture reading, a responsive Scripture reading, an offering service, a birthday service, a printed order of worship, a benediction (closing sentence), and a recessional. Obviously no school will use all of these forms of ritual constantly, but all of them will be used some of the time and some of them will be used all of the time.

Well ordered processions and recessions help to give dignity to a program. The marching of the departmental group in processional brings a consciousness of unity and a readiness for participation in that which is to follow. The musical accompaniment arouses the emotions associated with reverence and loyalty. A recessional helps to bring ordered departure. The disadvantage of the processional and recessional is the tendency to formalism, and the possibility of destroying the feeling of at-homeness in the departments. It would seem unwise to use both forms, processional and recessional, in any department. These forms have their greatest value in the children's division of the church school, where the child's natural delight in marching may be given a connotation of reverence.

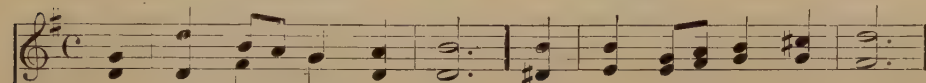
The call to worship aids in focusing wandering attention and inducing the proper attitude for worship. The following passages from the Psalms are appropriate opening sentences:

Rejoice, Ye Pure in Heart

EDWARD H. PLUMPTRE, 1865

MARION

ARTHUR H. MESSITER, 1883



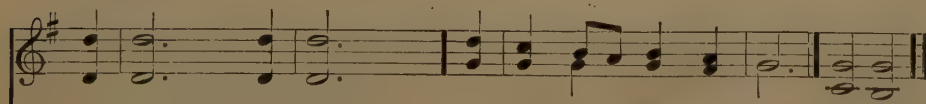
1. Re - joice, ye pure in heart, Re - joice, give thanks and sing!
2. Bright youth and snow-crowned age, Strong men and maid-ens meek,
3. With all the an - gel choirs, With all the saints on earth,



Your fes - tal ban - ner wave on high,—The cross of Christ your King.
Raise high your free, ex - ult - ing song, God's won-drous prais-es speak.
Pour out the strains of joy and bliss, True rap - ture, no - blest mirth.



REFRAIN



Re - joice, re - joice, Re - joice, give thanks and sing! A-MEN.



Re - joice, Re - joice,

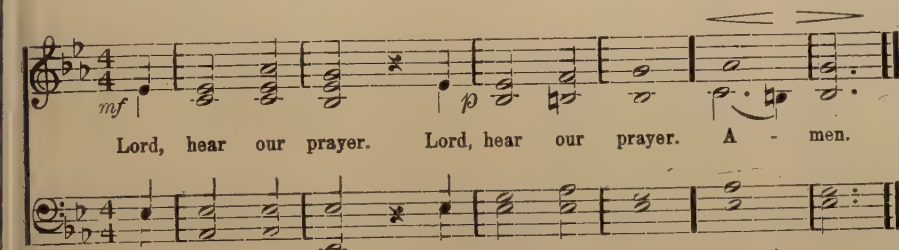
From *Worship and Song*, The Pilgrim Press.

"My soul waiteth in silence for God only:
From him cometh my salvation." Psalm 62:1.
"Oh come, let us sing unto the Lord;
Let us make a joyful noise to the rock of our salvation."
Psalm 95:1.
"Praise ye the Lord.
Oh give thanks unto the Lord; for he is good;
For his lovingkindness endureth forever." Psalm 106:1.
"Oh worship the Lord in the beauty of holiness." Psalm
96:9.

The unison prayer binds hearts together in Christian
love. The supreme group prayer is that which the Master
taught to his disciples. The prayers of great men and
women of all times place at the disposal of developing
youth the spiritual resources of reverent Christian per-
sonalities. They provide beautiful and sincere modes of
expression for the needy heart. They give voice to vague
longings and help to give reality to seeming unreality.
The memorized prayer can never take the place of the
spontaneous prayer, but it has its distinctive value. The
danger of falling into meaningless mechanism in its use
may be eliminated by the leader's occasional exposition or
illustration of the content of the prayer.

The response after prayer is brief but significant, too
little used in church schools. Its value lies in linking
words and music in prayer, in cooperative petition, and in
developing appreciation of the "communion of saints." In
essence the prayer response means: "We are all ready.
Thou, God, art great and good. Hear us, and grant our
petition, for we pray together in deep earnestness."

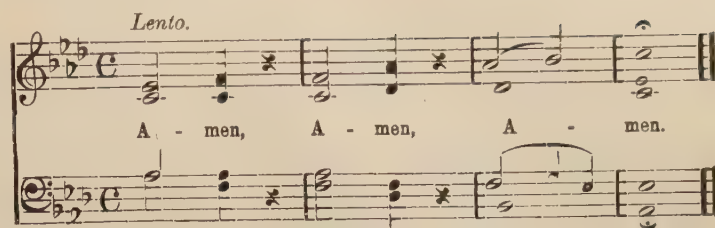
The unison or responsive Scripture reading may be a
dreary routine or a refreshing oasis. All depends upon



the readers' attitudes. The leader has important respon-
sibility in training youth in the proper attitude of mind.
Devotional Bible reading must be accompanied by the con-
sciousness that the words read have deep significance. In
the children's grades such reading is largely from memory.
What an inspiration it is to hear the sweet childish voices
blending in the words of the shepherd psalm, or the psalm
of ascent which speaks of the pure in heart and the King
of Glory! The Bible is a storehouse with boundless devo-
tional treasures. Young people and adults need the in-
spiration which comes from cooperative reading of its life-
giving words.

The offering service may include an individual or group
prayer, a Scripture passage, or a hymn stanza. The offer-
ing itself is an act of worship. It should be surrounded
by other forms of worship, so that the spiritual signifi-
cance of the gift may be apparent. The birthday
service is an occasion for the pupil to bring a special gift
to the Father. It should be conducted not in the spirit
of hilarity but in the spirit of devotion. The same prin-
ciple applies to the service of recognition for new members.

The printed order of worship is of especial value among
young people and adults in the church school. Its danger



is the peril of formalism and meaningless participation.
Printed services should be used intermittently. They
make possible the use of devotional literature from a
variety of sources in a unified, compact, vivifying program.

Memorized closing sentences are of distinct value. The
following selection may prove helpful:

"God be merciful unto us, and bless us,
And cause his face to shine upon us." Psalm 67:1.
"The grace of the Lord Jesus Christ be with us. Amen."
1 Corinthians 16:23.
"The grace of the Lord Jesus Christ, and the love of God,
and the communion of the Holy Spirit, be with us all.
Amen." 2 Corinthians 13:14.
"Grace be with all them that love our Lord Jesus Christ.
Amen." Ephesians 6:24.

Rubric VIII. To secure variety, freshness, and interest
in the program special features may profitably be intro-
duced. A school or department motto or greeting is of
value both in the school program and on other occasions.
The solo has a worthy place. In the kindergarten depart-
ment the superintendent, both from necessity and desire,
sings many songs to her children. In the other depart-
ments frequent use should be made of pupil talent. Both
voice and instrument have their place as solo
media. Devotional duets, quartets, and
choral numbers add to the interest and spir-
itual vitality of the program. The same
values may be realized in readings.

Festival occasions bring opportunities for
special features. Care should be exercised
that these added numbers contribute to the
spirit of worship. The salutes to the Ameri-
can and Christian flags are illustrations of
special devotional features. Brief dramatization, explana-
tion of maps and curios, a costumed story-teller, and stere-
opticon pictures may occasionally find a helpful place.

Rubric IX. The power of the devotional life is conta-
gious. Fairbairn has spoken of Christianity as the con-
tagion of a divine life. The spirit of worship is trans-
mitted from leader to youth. Hugh Hartshorne has shown
that the leader of worship must be (1) a worshiper, capa-
ble of entering into the higher fellowship to which he is
to introduce his boys and girls; (2) a seeker of the highest
values; (3) sensitive to the progress of his community
toward an appreciation of those values; (4) familiar with
the mind of the child and its growing purposes; and (5)
master of methods of training in worship. God grants to
leaders who commune with him the gracious power of
helping others to worship the All-Father in spirit and in
truth.

Suggestions for Music:

Response After Prayer—Lord, Hear Our Prayer.

Processional Hymn—Rejoice, Ye Pure in Heart.

Recessional Hymn—God of Our Fathers, Known of
Old. Tune, Gowers' Recessional.

Closing Sentence—Amen. See music on this page.

Parent, Child and God

By Caroline C. Barney

WHEN we who were nurtured in Christian homes think of the religious impressions of childhood, we remember first the song at twilight by mother's side and the poem read or the story told that awakened thankfulness or new desires to be good or to be of help. We think of the morning prayer at the table, of the hymns sung around the piano on Sunday afternoons. We like to think again of the cake or fruit or ice cream that we were allowed to take to old or sick neighbors. We remember the Sunday fellowship in the home, and realize that we "absorbed religion," as Professor Coe says, "by suggestion and imitation." We knew not how we knew God, but we felt him near. We knew not how we learned to serve him, but we were glad to help father and mother and neighbor.

When the child has been day by day with father and mother who live close to God, and who worship and serve him in a way that leads the child to imitate and to be eager to be of service, he will very early learn to see in seed and flower, tree and star, bird and snowflake, sunset and rainbow, river and mountain, the expression of God. He will hear God speaking to him through church chimes and wind, rain song and bird song, brook song and poem. He will find in father and mother, teacher and friend and story hero, ideals of faith and love, unselfishness and service, and vision. The atmosphere of the home more than anything that is said or done will lead the child to God consciousness. It is in the home that the child learns good will and courage, sympathy, loyalty and sincerity. In the home he comes to realize that these are the abiding things in life. He comes naturally to the vision of God, to the consciousness of God.

How then shall we begin the religious training of the child in the home? We must first of all *lead the child to a sense of God's care and love*. Even the baby has the feeling of trust in the love of mother and father. That love surrounds him and he feels its warmth and tenderness and rests content in it. As Helen Keller said when Phillips Brooks told her about God, "I know him, although I never knew his name before. I have felt his presence. It is like the warmth." So God's love becomes like mother's, like father's love, a warmth, a closeness, a protection.

We tell about God's care of flower and bird and pet. The thought of God's plan for the color, the delicacy and the fragrance of each flower, for the moisture and sunshine for each will help the child to say in a happy way, "My heavenly Father cares for me too." We tell about God's care of the trees and the plants that come to bud and blossom and fruit. We tell of the wind that the child cannot see, and he exclaims, "I can feel it!" He likes to learn the poems about the wind, especially the little ones by Stevenson and Rossetti.

AN article of special interest to all parents, to parents' classes or clubs, and to parent-teacher associations. Mrs. Barney's message suggests topics to be considered by such gatherings and may serve as the basis for discussion. References for further reading will also be found helpful. We hope many groups of parents may be led to consider seriously this question which lies so completely in their hands, the Christian training of the next generation.—The Editors.

"Who has seen the wind?
Neither you nor I,
But when the trees bow down their
heads,
The wind is passing by."
"I felt you push, I heard you call.
I could not see yourself at all!"

God is an invisible force, great, mighty, wonderful, but the child knows him best as heavenly Father, invisible love, sweet, tender, ever near.

The best stories of God's care and love are to be found in the Bible. The child loves the stories of Moses, Jacob, Joseph, Daniel and the baby and boy Jesus. Other stories that "help the child to trace his daily benefits back to the heavenly Father and to show God's care behind everything," as Miss Danielson writes, may be found in her book *Object Lessons for the Cradle Roll*. Stories for

children of school age are: "The King's Birthday," by Maud Lindsay in *Mother Stories*; "The Lion in the Way," by Maud Lindsay in *The Story-Teller*; "How Cedric Became a Knight," and "Little Blessed-Eyes," by Elizabeth Harrison in *In Storyland*; "Rodolph and His King," by Eugene Field in *A Little Book of Profitable Tales*; "The Boy Who Discovered Spring," by Raymond Alden in *Why the Chimes Rang*; "The Little Blind Boy," by Carolyn Bailey in *Stories for Sunday Telling*; and "Saint Francis of Assisi," by Abbie Farwell Brown in *The Book of Saints and Friendly Beasts*. There are many good missionary stories to be found in denominational leaflets, papers and magazines.

Nature poems and stories will often give a child the sense of God's care and love: stories of the care of father and mother birds for their young; stories of the seed that is cared for by plant and sunshine; stories of the flowers, emphasizing the delicacy of coloring and texture. Flowers will tell the child of God's glory. Linnæus said of the unfolding of a blossom, "I saw God in his glory passing near me and I bowed my head in worship." A child once said, "When I look into a flower, I can see the tender care of my heavenly Father, and I am glad. He loved to make velvety, silky, satiny petals. I think of him when I mix my paints. I like to love the flowers with him, don't you?" Such a child will grow up to be like Anne whom Robert Frost wrote about in one of his poems:

"Anne has a way with her,
She goes down on one knee
And lifts their faces by the chin to hers
And says their name, and leaves them where they are."

A friend, telling me of finding a lovely white orchid on a hill near a spring, said, "I bowed my head in wonder and in awe in the presence of that beautiful flower and whispered, 'God,' and then I left the flower there with God. I couldn't touch it." She had been taught years before the lesson of God's care of flowers and of his pleasure in them

and love for them. One child who read a poem about a bulb said quaintly, "I don't mind being homely now; I can have a soul that God will like to look at." This is the poem that gave her the thought:

"Misshapen, black, unlovely to the sight,
O mute companion of the murky mole,
You must feel overjoyed to have a white,
Imperious, dainty lily for a soul."

This brief poem by Richard K. Munkittrick may be woven into a story like the story of "The Shet-up Posy," by Annie Trumbull Slosson in *Story-Tell Lib.*

It was probably a child with a seed in his hand that led Miss Wynne to write her poem "Summer Glory" that is such a delight to children.

"Is it true
That you
Are indeed
The shriveled seed
In spring, I buried underground,
Not a bit of green around?"

"Now you are
Full of light
As a star;
Out of night
Came this glory—grew to this
Little piece of perfect bliss;
O the joy to know
I helped you grow."

As one child said when this poem was read to her, "I like to help the seeds grow; because I like to help my heavenly Father; he takes such good care of me."

Through stories of sun and moon, stars and rainbow, wind and cloud, trees and ferns, moths and butterflies, bees and ants, snow and rain, bulb and seed, hill and mountain, we may lead the child to God consciousness, and to a feeling of thankfulness and real joy. I have helped children make books with pictures, poems and Bible verses about each loved manifestation of God in nature, and I believe that they have been helped to know God and to be glad for his care and his love. We have printed God's gift—the snow—on the cover of one book. Then in smaller letters: "Hast thou entered into the treasures of the snow?" In the book we have pasted pictures of snow crystals, and of snow covered fields and hills, with poems of the snow and of God's care for all things in nature.

One little fellow began to love the moon, and to watch for it with great eagerness. I gave him some pictures of the moon: Angel of Peace. [Number 1999 Brown Picture Company.] Waterfall by Moonlight [2945]. The Harvest Moon [1004]. We learned Eliza Lee Follen's poem, "Oh! Look at the Moon."

"Pretty moon, pretty moon,
How you shine in the door,
And make it all bright
On my nursery floor."

"You shine on my playthings
And show me their place,
And I love to look up
At your pretty, bright face."

He liked to say over and over Lord Houghton's poem, "Lady Moon."

"Lady Moon, Lady Moon, where are you roving?
Over the sea.
Lady Moon, Lady Moon, whom are you loving?
All that love me."

This boy of five would say to me, "I love the moon; she takes care of me at night when God is busy."

Many stories will cluster about the story of Saint Francis. He called the sun his brother, the moon and the water his sisters. He said, "Our sisters, our birds, are praising their Maker. Let us then go into their midst and sing."

Even a child will love the canticle of Saint Francis of Assisi and will sing:

Praise be unto thee, O Lord, for our gracious brother, the sun, through whom thou showest us thy light.

Praise be unto thee, O Lord, for our sisters, the moon and the stars, fashioned by thee in the sky, clear, precious and beautiful.

Praise be unto thee, O Lord, for our mother the wind, and for the air, and the clouds, and for the pure sky.

Praise be unto thee, O Lord, for our mother the earth who sustains us and nourishes us and brings forth divers fruits and flowers of a thousand colors.

Such a canticle of praise and also hymns of spiritual power and insight that express real feeling may be easily learned by the child. No day is complete without the singing of one hymn of praise. If father and mother do not sing or play, the victrola will help. There are records of many beautiful hymns and anthems. Prayer hymns that may be learned by the child are: *Jesus, Tender Shepherd, Hear Us; Now the Day is Over; Hear us, Holy Jesus; Father, Teach Me Day by Day; Jesus, from thy Throne on High.* We must lead the child to express gratitude for God's care and love. The child has come to realize God's care of flower and bird and tree. If he finds everywhere evidences of God's love, he will come naturally to the expression of gratitude and thankfulness. It may be at the time of a birthday anniversary when gifts are showered upon him; or it may be at Christmas time when story, carol and gift awaken love and gratitude; or it may be when some glad surprise planned by father or mother, some sudden vision of beauty, some clear understanding of truth, uplifts his thought. Whatever it is, it is a call to prayer. Eagerly he prays, not in any form of prayer learned perhaps, but in simple language with his heart overflowing with thankfulness. Then it is our privilege to encourage him to say directly in prayer just what he feels; then we may prepare him for prayer by picture or poem or story; then we may help him to listen to God in the voice of conscience, in the beauty and wonder of nature, in all the good and the true.

We know how responsive reading, hymn and anthem prepare us for prayer in church. We know how a beautiful picture or story of flower or hill or brook may satisfy a child's demand for beauty and quiet the restless energy of limb and thought, and lead him to prayer in the hush of the twilight hour. But we must do more than lead a child to verbal prayer. We must give him an outlet for activity in worship and service. He will learn to help God take care of butterfly and flower and bird and the lovely birds' eggs. He longs to help father and mother who plan tiny tasks for him in the home. He learns to like to get footstool and paper for grandfather, glasses or fan for grandmother, slippers and magazine for father. He likes to run up and down stairs for mother, to care for

(Continued on page 294)

Training for Church Membership

The judgments expressed in this article are those of the writer. They deal in part with subjects concerning which the positions taken by various Protestant communions are not uniform. They are given a place in the columns of *THE CHURCH SCHOOL*, not as the dictum of its Editors, but on account of their suggestiveness to all workers regardless of personal denominational affiliation.

— THE EDITORS —

HOW many members have you in your young people's division? How many are church members? In what grades of the school are these young people found? What teachers are able to bring most of their pupils into church membership? During what years do the young people join? Who is definitely responsible for asking them to join? Who is preparing the instruction to be given them? Is there a definite program? How many weeks of real instruction do they get before being received into church membership?

These are only a few of the questions that tell the story. Sometimes the answer is, "Why, we have Decision Day every year and the pastor has a communion class for three weeks." Sometimes it is, "The pastor attends to all that." And often it is, "Why, really, we don't have any definite plan. We do different things at different communion times."

The result is that we lose thousands and thousands of strong, vigorous boys and girls from the service of the church. "Where there is no vision, the people perish." Where there is no preparation, there is no vision. It is the rare church that is adequately preparing for church membership.

I believe in church membership with all my mind and soul, but I do not believe in church membership without preparation. It is neither fair to the church, nor to the child, nor to God. One has only to talk to a group of young people to realize the truth of this statement. Not long ago in a Young Women's Christian Association I took a census in a group of young women. Most of them were church members; a few of them were church attendants; only two of them were church workers. How did they happen to be church members and neither attendants nor workers?

Out of the thirty-two in the room, twenty-four had been taken into the church before they were thirteen years old. Not one of the twenty-four had had more than two weeks of instruction, many had had none. Some felt they had made a mistake, some knew they had joined the wrong church; some had joined because others did and they lost interest; none had an adequate idea, even then, as to what their church stood for or believed. Not one of the indifferent ones had ever felt the warm, pulsating life of the Christian Church. They had joined—yes. But they had never become members of the living church. Statistics gathered from groups of boys, from classes of girls now training for Christian

By
Margaret W. Eggleston

service, from church members themselves show the indifference of the church to this great opportunity and challenge of the young life.

A Continuous Process

First of all there should be some one who is definitely responsible for the Christian nurture of the boys and girls. The training for church membership should begin in the Primary Department. It should be a continuous program, not simply a six weeks' course at the nearing of the Easter season, important as these short intensive courses are. In the Primary Department the little ones are learning to think of God as the loving Father, of God's house as the place where we come to pray to him and to think of him. They are learning stories of his love and care. All of these are preparations for church membership. Every prayer which they learn to say, every great hymn which they learn to sing, every story of the great and good people who have lived and served should help to create the desire to give themselves in love and service.

But unless there is some one who is teaching the teachers and showing them how to create this desire, and unless the teachers themselves appreciate the greatness of their opportunity and the importance of their work, the lessons may be simply stories, the hymns only something that they sing, the prayers something that they hear. By the time the child leaves the Primary Department he should be doing many things "for the church" so that there may be growing in his mind a love for the church and a satisfaction in doing things for it.

The juniors are hero worshipers. The men about whom they study were all hero worshipers and were all heroes. Do they live as such? Do the juniors see a great procession who have guarded their Bible and their church even at the cost of their lives? Do they begin to realize what the church has cost? Are they beginning to see that heroes are still in the church today? Do they see what their money is doing to keep the church alive? Do they see the heroic in our hymn book and our church history? There are many simple stories, easily accessible for the work but rarely found because it is no one's task to hunt

them out, put them in form and give them to the teachers of the juniors. The church must be a heroic church if the juniors are to learn to love it and to wish to serve it.

Church Membership a Goal

Then comes promotion into the Intermediate Department and the rise of the emotional life. Here there is more interest in organization. Because of this it is not difficult to interest boys and girls in joining the church during these years. The desire to give themselves and their all to a great cause comes somewhat later in life. Also, they have a more complete realization of what the step means and why they are taking it two years or more later. So I prefer to intensify the work, to guard more carefully, to study more earnestly, and make the Intermediate Department a training class, a place where they learn to be stronger Christians with the privilege of church membership as a goal, rather than a past experience.

In a school of three hundred, there were about sixty-five members in the young people's division, about equally divided between boys and girls. During a six-year period, we lost (not counting those who moved from the neighborhood) five pupils. Eighty-three pupils (44 girls and 39 boys) were received into church membership during the fourteenth and fifteenth years. Three members only went into the Senior Department non-church members, and those because of religious beliefs in the home. The work of the Senior Department was to train those young people for service. Every one was to have a stated task before they had been in the department three months. Out of a class of forty-four young men, thirty-six were doing actual work for the church when they were eighteen and nineteen years of age. These are the things that have made me believe in intensive work for church membership. We haven't begun to sow the seed, yet we are expecting the white harvest and the full barn.

There should be in the church a junior congregation where the pastor has his share in training these young Christians; an intermediate group where another leader is helping with the expressional life; a carefully planned worship hour in the church school where their devotional life is being guarded; a corps of teachers who are church members, and whose lives are an inspiration to the boys and girls. All these workers should be intelligent workers, knowing what each is expected to do,

working with the consciousness of their own great share, not only in the teaching, but also in the holding of the pupils in these critical years.

Decision Days are good if they are carefully planned, very thoughtfully presented and very reverently carried out. But the decision to join the church should come as a climax of decisions. It should not be the first one. To be a Christian, to be a helper, to be a learner, these are steps to being a church member in the life of boys and girls. Set a goal and let them work for it. Perhaps to make a decision to tell no more untruths, or to be more kind in the home, or to come to church or church school more regularly may be a much harder decision than to join the church. I doubt if a boy honors the church that allows him to join and makes no effort to be worthy of the honor. Decision Day should grow out of a program of preparation covering weeks and perhaps months. It should not be placed on the church calendar merely because it is a recognized church day. Here as in all phases of religious education there is need of the person who shall have oversight of the work and see that the preparation is made and the follow up work done. These decisions should be carefully studied, for they will teach many ways in which the pupils need help and encouragement.

The Young People's Class

When the foundations have been laid, the desire for membership created, the ideals lifted, what then? Then comes the class for summing up the work, for clearing the atmosphere, for strengthening the purpose. Usually it is the pastor's class. Ideally it should be. But if the pastor has not found himself next to the heart of the boys and girls in the days before the class, it should be taught by some one who has. The class is not for information, though much information is given. It is for inspiration. It should bring the members to Easter Day, if that is the day chosen, with a realization of the great privilege of joining the church, of belonging to a band of workers for the King. It should be another sign of their coming manhood and womanhood. It should be a voluntary enlistment under the colors of a great, great Leader. It should be shot through and through with emotion and desire. It should be a GREAT DAY.

And only one whom they love and trust and are eager to be like can create this desire. Is not that a challenge to any Christian man or woman? To become the heroine or the hero of a boy or girl of fifteen in Christian ideals is a rare opportunity and a great test of character.

What shall be taught in the class? There are some things which young people need to know if they are to be intelligent church members. Perhaps the work can be done in six weeks. Six months would be better. Some of the essentials are included in the following topics which young people should

know before being allowed to join the church:

What it Means to be a Christian.

The Growth of the Christian Church and Its Service in the World Today.

What it Means to be a Church Member.

The Meaning of the Sacraments of the Church.

The Beliefs of the Branch of the Christian Church to Which We Belong.

Some Reasons Why Young People Should Join the Church.

At the beginning of each class of communicants I ask them to write out for me some of the things which they do not understand and would like to know. I give a special lesson period to the discussion of these questions or build the answers into other lessons. Then I keep a record of these questions from year to year so that I may see the lessons from the adolescent viewpoint. Here are a few questions taken from the papers of the last class:

"I want to know why we believe the Bible when it is only a history of the Jews. Roman history is much more interesting."

"I want to know if this church believes in heaven, and, if so, why?"

"I want to know if this church believes that Jesus was a man or a God."

"Can I have a good time if I join the church?"

"I want to know how the church came to be. Did Jesus make it? Some one told me that the Catholic Church had kept our Bible for us. Is it so?"

"Do we really and truly know that there is a God or only think so?"

In these questions you will find real thought, real desire, real ambition. Questions unanswered lead to doubt and doubt oftentimes to disbelief.

Outlines for Church Membership Classes

The outlines given below are those from which I teach classes preparing for church membership. They are very flexible. I try to teach each lesson somewhat in story form, for in that way I can make much more of an appeal to the youth in the class and at the same time teach the necessary facts. The class is gathered by announcing in the worship hour that such a class will be held during the study hour for a given number of weeks. Those who think they would like to enter it are welcome to do so. Those who are already church members but who feel that they do not yet understand the real purpose of the church are also invited. Each teacher in the school has a paper showing who in her class are not church members, and she is ready to help and advise them. Sometimes whole classes with their teachers come into this group. At the close of the class, the announcement is made that those who would like to ask to be permitted to become members of the church may hand their names to their teachers on slips of paper or come to see me. If there are those who ought to

join and do not hand in their names, then we find out the reason why and perhaps remove the difficulty. The class ends the Sunday before the communion. In the worship hour of the school they are allowed to add their stars to the church flag of volunteers. On this chart are squares for the whole department and stars for those already members, thus showing the field still to be cared for. Sometimes I ask that they be baptized in the worship hour of the school so that their associates may see them pledge themselves to the King. If they have been members of the Junior Church there is a recognition service given there and the members of the Junior Church sit where they can appreciate the service of baptism and communion.

CREATE THE DESIRE to be allowed to do the heroic thing, to choose high ideals, to follow a great leader, to serve the King whenever there is an opportunity.

Outline of Lessons

Lesson I.—What it means to be a Christian.

An American—one who lives up to the laws and ideals of America! one who has chosen to belong to America and to guard her.

A Christian—one who has chosen to belong to Christ and to guard his ideals, one who tries to live up to the principles Christ taught by his life and by his word.

Christ had faith in God and did his will. He not only studied God's word but learned it so that he could have it to use.

He prayed often both with others and alone. He could not live his life without prayer.

He believed in worship and "as his custom was" he went to the synagogue both to listen and to help.

He believed in "good will to men"; so he lived a life of usefulness, forgiveness and inspiration to others.

He believed in doing the daily task well and getting ready for bigger things; so he stayed at the carpenter's bench for many years learning the lessons of patience and of conquering of self which he so much needed when he went out into the bigger life.

There are those who feel that they can be Christians and do without Bible reading, prayer, worship and service, but it is not following the Christ to do that way. He was the Son of God, yet he needed all these things.

To be a Christian means to love the Christ and to willingly try to follow him in a life of love and service, to live a growing life, a life that will make us leaders of other lives. It means KNOW about Christ and God the Father, BELIEVE in his teaching, BE a follower, DO his will.

(This lesson should be strengthened both in the worship hour of the church and in the expressional work during the week by

stories of men and women—great leaders and humble folk—who prayed, who have studied the word and found it a blessing, who have followed the Christ in ways of love and service.)

Lesson 2.—The Growth of the Church and Its Use in the World Today.

A study of the synagogue in the days of Christ and the use Christ made of it. Compare the Book of the Law in the days of Christ, and our Bible; the use of music at that time, and ours, etc.

The first Christian Church—why, when, where?

The first missionaries.

The growth of the Catholic Church.

The separation of the Protestant Church. The growth of different creeds.

The purpose of the church today:

- (a) for Christian worship and teaching, to deepen the faith and love of the members;
- (b) for Christian fellowship;
- (c) for Christian service;
- (d) for world brotherhood.

(In the expressional hour and for reading during the week suggest stories of the early church, the life of Luther, Calvin, Savonarola, etc. The story of the making of the first Bible, the care of the Bible through the years, the many languages in which the Bible is printed today. Stories and hymns of worship, fellowship and service. Stereopticon lectures help in any of these lessons.)

Lesson 3.—What it Means to be a Church Member.

Discussion of the requirements for church membership in various countries and in various churches. The strict requirements in some of the churches in our mission fields.

Development of ideas of the class as to what a church has the right to expect before membership is allowed and after it has been given.

In summary: Becoming a member of the church means saying publicly that one has studied the teachings of Jesus Christ and is trying to be loyal to them. It means saying that one will try to be loyal to the work, worship and the ideals of the church which he asks to join. It means in the personal life that one should strive to be like Christ, to show the Christian spirit, to willingly do for others, to put no stumbling block in another's way. It means in the church life that one will support the church by giving to it his time and thought and money, that he will carry part of the load; that he will attend the worship of the church; that he will do his share willingly, regularly and thoughtfully.

In simple language it means to say publicly, "I believe in Jesus Christ and in God, the Father. I am ready to work for them through the church. I will try to be a Christian."

(In the expressional hour use stories of

how the Christian life has helped to bring out character, stories of great Christians, of men and women who have found their great opportunity for growth through the church. Stories of the colleges and their work, the hospitals and their work, the mission stations and their work, the homes for the aged and crippled and their work. Sing great hymns extolling the church and the Christian life: *I Love Thy Church, O God, The Church's One Foundation, Take My Life and Let It Be.*)

Things the great Church of God in the world believes:

(To be given here if there is time in the course.) (Catholic, Jewish, Protestant, etc.)

- (a) God—tell of ideas of God in the Non-Christian World;
- (b) Jesus Christ—explain the Jewish belief;
- (c) prayer—different forms of prayer. What is real prayer?
- (d) forgiveness of sin;
- (e) life everlasting—explain the Catholic belief as differing from the Protestant;
- (f) the Bible—tell of sacred books of other religions;
- (g) baptism;
- (h) a common place of worship—church, some world-famed churches; synagogue, cathedral, etc.;
- (i) world brotherhood.

Lesson 4.—The Sacraments of the Church.

Baptism—The history of this sacrament and its foreshadowing in the Old Testament rites of cleansing. John's baptism of Christ. The growth of the belief in the Christian Church. Different forms of baptism. The usage of the early church in this regard.

Baptism as a sign of the consecration of the life to Christ and to the higher ideals of life which he taught. A dedication of one's best to the highest.

The Lord's supper—The growth of the custom built on the old blood covenant and bread covenant. The prevalence of those customs in Bedouin life today. The first communions of the members of the early church.

The belief of some churches in transubstantiation, etc.

(The meaning of the mass of the Catholic Church is often puzzling to Protestant girls and boys.)

The simple, beautiful belief of the Protestant Church:

- (a) a time of communion with God;
- (b) a memorial service;
- (c) a service to strengthen one's purpose and to inspire consecration to higher things;
- (d) a sign of fellowship between the Christians, a common table.

(In the expressional hours emphasize especially the beauty of baptism and the Lord's Supper so that these sacraments may mean much to them on the day of joining the church.)

Lesson 5.—What This Branch of the Christian Church Teaches.

This will vary with the denominations, but it should include a simple history of the growth of the church; a bit of the lives of the men and women who made it possible, a statement of the requirements for membership in the church, a discussion as to the meaning of those requirements, a broad view of what the church is doing in the world today—the number of members which it has, the number of mission fields for which it is responsible, the amount which it raises for home use and for others, and a statement as to the work, ideals and needs of the individual church which the person is to join. Make the task seem big and the need of workers great. Show the different kinds of workers needed and the fact that in the church of God there is place for every person to be of service. Show lists of things that need doing right in the individual church. This list must include things that may be done by the group that is to join. (Last year I put such a list before a group of girls and boys who were to graduate from the grammar school, asking them to underline once those things which they could do and twice those which they would like to be asked to do. The returned lists showed a great desire to serve on the part of every member of the class.) Let them see that there is place for them and need of them. Do not be afraid to let them see how the church is different from those of other denominations. If they do not believe the creed of this church, now is the time to know it and not a year later when they come to know the belief of a sister church. Remember they are being taught to reason in public school; why not here?

Lesson 6.—Some Reasons for Joining the Church.

(Reasons that will appeal to the adolescent.)

Because the best we have in our lives today came to us from those who have been members of the Christian Church. If this is true we should be anxious to pass on those ideals and even better ones to the coming generations. It is selfish to get and not to give.

Because the church tries to lead her young people into ways of least temptation and tries to help when temptations threaten to overcome.

Because responsibility helps one to grow and the church places on her members a responsibility to be and to do those things that are right.

Because the Christian Church is the only world-wide organization which is trying to refine character and bring happiness to every one. To be allowed to join such an institution is a privilege. It is a sign of strength of character.

Because one can work with others and under command and in this way accomplish much more work and with greater enthusiasm. (Continued on page 293)

Can We Account for Our Pupils for the Last Five Years?

By Eugene C. Foster

ARE our church-school records properly kept? What kind of measurement do we use in answering this question? Who shall say when such records are properly kept—and when not? What is the purpose of the record in the church school? Of what use is such a record? If a pupil is marked present or absent on a Sunday, isn't that enough?

Interesting questions, these; and often asked, but oftener thought without being expressed.

The church-school record, in my opinion, exactly registers the estimate in which we hold our work and the responsibility we feel for it. Careless records, work of little moment; careful record, work worth while. That's it, in a nutshell.

There does not seem to be room for argument on that point, or necessity for defending the statement. If we feel a keen responsibility for the young life intrusted to our care, one of the ways in which we will show that sense of responsibility will be by seeing to it that our records are as accurately kept as, let us say, the records of merchandise or of money. Surely, our task deals with things more precious than merchandise or money.

One of the great adding machine companies places a card in its filing system when a new machine is built; then through the succeeding years, this company maintains a careful record of this machine until, perchance, it goes to the scrap heap. Every change of ownership is recorded, and the life history of this machine is carefully kept by skillful hands.

Shall we do less with a member of our church school? How do we answer this question in the common practice of our school at this time?

When I am in my most optimistic mood I do not find myself able to believe that as many as twenty-five per cent of our schools keep adequate records. Perhaps I am wrong. How about your school?

When may it be truthfully said that our records are adequate and are properly kept? There may be disagreements as to how they shall be kept; may we not, however, arrive at an understanding as to fundamental requirements?

The individual record should start its career when the pupil enters the school; the information it contains should, in many cases, antedate the entrance of the pupil. This record should continue until the pupil leaves the school, at least, and in practically every case will contain some entry beyond the fact that the pupil has left. So much for the duration of this record; it will be a living record for many years in some cases.

But the time which this record spans is

Has the author of this article made too much of a demand upon our system of church-school records, or is his insistence upon careful records a proper one? How is it in your own school? What would your teachers say about this if discussed at your regular conference?

—The Editors—

but one element. What it contains is another. The necessary information (not discussing for the moment much that may be desirable) may be briefly suggested: (a) History previous to entering school; for instance, from what other school did this pupil come? (b) Age, with birthday; (c) School, with grade; or, at work and where; (d) Development within the church organization; for instance, promotions in the school, time of joining the church, and other major points of growth; (e) Some family history and information, especially the relationship of parents to the church; (f) The names of teachers who have been in contact with this pupil, and a record of the time they have had such contacts; (g) Special problems peculiar to this pupil; (h) At least a record of where this pupil went when he left the school, with an indication that the church to which he was referred has acknowledged its relationship to its new member.

A good deal of information is asked for, I grant; but not one item of it unnecessary, not one bit of information that should escape our knowledge.

Of course there is a third element in the matter: the way in which this record is kept. Frequently we have a very good record system in the hands of a person who does not know how or does not choose to handle it aright; then the plan fails utterly.

Now the question with which we began involves all of these factors of potential success. Have our records been so skillfully kept that we can account for all of our pupils for the last five years? Not be able to say where every one of these pupils is now; but at least be able to tell where they went when they left our school, as well as to tell what major things came into their lives during the time they were with us. Unless we can do that, or, at least unless we can be sure that some one else can do that five years from to-day, our system is wrong or our handling of it faulty.

Probably our test should be ten years, or longer, instead of five years.

Any church school that cannot so account for pupils now, or makes no provision for so accounting in the future, is guilty of a most serious breach of trust. It is no trifle that some boy or girl is loaned to us for a time—shorter or longer—for the purpose of instruction and example in the field of religious nurture; to keep no adequate record of the time such a pupil spends under our care is an admission that we regard the whole matter in a trifling way.

This discussion does not have to do with methods. Every denominational headquarters can tell any interested person how to do this. There is a deeper question involved. Do we do it? If we do not, how do we square our consciences with such a superficial view of our task?

The attendance record is an excellent aid to our work; all too frequently even this is poorly kept. But the attendance record is only the beginning of record-keeping in a well-ordered school.

It may be said that it is not possible to get people who will keep these records correctly and in an adequate way. It is not easy. All too often the work of the secretary has been turned over to somebody in order "not to lose him from the school." Such a person may make a good secretary, but he is evidently not chosen primarily because of qualifications.

Many secretaries could have adequate help to carry out a fine system of records, but prefer to burden themselves with it all, complain that they haven't time to do it right, do it poorly, and let it go at that.

Here and there is found a real secretary. He (or she) is alert to see that adequate records are properly kept. His service begins almost at the instant a new pupil enters the school, and never lets up till that pupil has gone beyond the influence of the school and is on the heart of some one else. He does more than record attendance; he studies attendance, and by his careful records, he makes possible the stimulation of attendance. An absentee is his opportunity, and no pupil can be lost to the school without real cause known at least to five people—the teacher, the department head, the general superintendent, the secretary, and the pastor. When a pupil has to be detached from the consciousness and sympathy of these five workers in the church school before he gets away, there will be fewer pupils going.

I know of no one else who can bring this happy condition to pass in the church school. It is the secretary's task. It succeeds or it fails in the measure that he functions.

Training a Leadership at Karuizawa

By
Frank L. Brown

KARUIZAWA! High up in the heart of the mountains, built on a plain of lava cinders many feet deep, in full view of Mount Asama, which twice within recent years has erupted with serious results, Karuizawa stands for health for worn bodies, for physical wide ranging vision, for training for richer and broader church-school service.

The presence in that mountain resort each summer of a large body of missionaries, Japanese residents, and students from all parts of Japan, has made possible the realization of the dream of Horace E. Coleman, World's Sunday School Secretary for Japan, for a high grade Summer Training School for Japanese workers. Patiently Mr. Coleman has worked upon his plan, a plan formulated as the result of his studies at Columbia University and the Lake Geneva Training School, and of extensive reading of the best literature. He has sought to secure help from American sympathizers for scholarships of \$25 each to make possible the coming to Karuizawa of bright church-school leaders from all over

Japan for a summer course. He has drawn plans for a dormitory at a cost of two thousand dollars to house these students. He has gathered a faculty that would do credit to any training school in advanced American communities. He succeeded a few years ago in securing for the school students from practically every province in Japan and sent them back to their localities reinforced spiritually and mentally for their task as leaders and trainers of others.

It was at Karuizawa, where we were spending part of August of 1920 in preparation for the Tokyo Convention, that Professor H. Augustine Smith met the nucleus of his now famous Tokyo Convention Chorus for its first public rehearsal of the great *Hallelujah Chorus* and other Christian masterpieces.

It was at Karuizawa, in the reception room of the Karuizawa Hotel where we stayed, that Professor Smith met for the first time with the Committee of Ladies who were to become responsible for the four great pageants which left so deep an impression upon the Convention and Japan. And remember that was in those first days when pageants and chorus on such a scale were scouted as impossible in Japan by those who had been there longest. But faith, patience, a wonderful Committee, and the discipline, idealism, and perseverance of the Japanese young people, made real the apparently impossible, and since the Convention almost every city in Japan of any size has had one or more pageants, especially at last year's Christian celebration. In Kumamoto, in the southern island of Kyushu, the City Hall was more than filled with the largest audience that had ever gathered there for any purpose. Not more than half the people gathered there were Christians.

In connection with the Karuizawa Training School for church-school teachers this last summer a pageant was given, *The Church-School, Past and Present*. While the personnel was in part missionary, the three main characters were Japanese young women in attendance upon the Training School. These were "The Spirit of Religious Education," "The Spirit of Applied Christianity," and "The Spirit of Bible Study."

The first scenes were Moses and the Prophets, Martin Luther and five monks, and Robert Raikes and the first Sunday school. After these scenes the Spirit of Religious Education and her two sisters introduced the various departments of the modern church school, showing especially the various organized activities of the Intermediate and Young People's Department.

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Church School Pageant at Karuizawa

Spirit of Bible Study, left; Spirit of Religious Education, center; Spirit of Applied Christianity, right



Moses and the Prophets

Overseas Service for Christ

This article has been written to give the readers of THE CHURCH SCHOOL an account of the splendid work of the Student Volunteer Movement

By Robert P. Wilder

"HOLD up the vision of large achievement before people and give them to understand that you expect them to climb higher," was once written in reference to the ideal of the Student Volunteer Movement for Foreign Missions. This remark may characterize any idealistic enterprise; it is doubly true of an organization that depends for its success on the attitude of each individual member towards God. To be in readiness to do God's will no matter where placed is a requisite of being a Student Volunteer. Our willingness to sacrifice for an enterprise is always proportionate to our faith in that enterprise. The Student Volunteer Movement for Foreign Missions calls for a seeming sacrifice on the part of the youth it enrolls for work in the foreign field. That this sacrifice, however, is often transitory, may be glimpsed in the words of a missionary who looks back over his student days, saying:

"When I was a student I thought the decision to be a missionary was a great sacrifice. Ever since then I have been on the look-out for the great sacrifice, but I always find great gain, so that I am forced to conclude that if I had planned a life in which I would gain the most I could not have done better than have planned to be a missionary."

What seems at first to be financial sacrifice is changed into spiritual contentment. "When I resigned a position with a large manufacturing concern to enter the State University, it was that I might better equip myself for what undoubtedly would have been a very selfish business career," says a young man whose life was greatly influenced by the Movement. "I did not know how to think in terms of other men and their needs. Through the Student Volunteer Movement I was set to thinking what I ought to do with my life. After making the great decision, I received new strength and encouragement and unfailing inspiration, which enabled me to move forward through staggering obstacles, toward the realization of my life purpose."

What then is this Movement which can so take hold of the lives of young people? The Student Volunteer Movement is a recruiting agency that summons students to a world-wide crusade. It had its rise at Mount Hermon, Massachusetts, in the summer of 1886, and was founded upon four well established purposes—purposes which have been held in prominence and steadfastly adhered to through all these years:

1. To awaken and maintain among all Christian students of the United States and Canada intelligent and active interest in foreign missions.

2. To enroll a sufficient number of properly qualified student volunteers to meet the successive demands of the various missionary boards of North America.

3. To help all such intending missionaries to prepare for their life work and to enlist their cooperation in developing the missionary life of home churches.

4. To lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts and by their prayers.

Since the Movement began, 8,742 Student Volunteers have sailed to foreign mission fields. Of this number 595 went out during 1920. This is twenty-five per cent more than sailed in 1919 and fifty per cent more than the average sailings during each of the past ten years. It is not, however, an organization to send missionaries nor does it assume the functions of a missionary-sending agency. It is unswervingly loyal to the churches under whose boards of missions the volunteers serve in foreign mission fields. While the volunteers in local institutions are related to the Christian associations that are at work there, the Student Volunteer Movement exists primarily to serve the Foreign Missionary Societies of the North American churches. It is a student movement. The field for which it has ever held itself responsible has been and is the universities, colleges, theological seminaries, medical schools, normal schools, advanced training schools; in short, all institutions of higher learning in Canada and the United States. The Movement has brought within the range of its helpful influence more colleges than has any other national or international student movement, save the all-embracing World's Student Christian Federation. In the development of the Movement its leaders have endeavored to keep in close touch with the student forces so far as the organization and administration of the work is concerned. One half of the members of the executive committee are students still in college.

From the colleges come the leaders in all influential walks of life. No work could be more important than that of making the student communities strongholds and propagating centers of missionary intelligence and activity. The fact that under the influence of this Movement the student class has been enlisted on behalf of the far-reaching program of Jesus Christ is, therefore, a fact of the largest possible significance. No other subject has taken such deep hold on the convictions of college men

and women or called forth from them such unselfish devotion. College men and women have had opened before them the wide horizon of Jesus Christ. The chief concern has been to get students to acknowledge the sovereign sway of Christ. Nothing could be more valuable to any student as he faces the problem of his life work than to be obliged to answer the question whether his loyalty to Christ is limited and fractional or thorough-going, complete and absolute, whether he is willing to apply to his own life the principle that if Christ is "Lord at all he must be Lord of all."

Today students are not provincial in their thinking as they were formerly. There is a world consciousness in the colleges. The Movement has had no small part in creating this interest in international affairs. It is due largely to the addresses of traveling secretaries of the Student Volunteer Movement and to mission study and discussion groups, also to the striking posters and textbooks the Movement has produced, and to its conventions and conferences. There is at present in the colleges a spirit of unselfishness and international sympathy which is a counteracting influence to the trend of materialism and narrow parochialism. The study of the triumphs of the gospel in mission lands serves as a powerful apologetic for Christianity. The study of comparative religion demonstrates the uniqueness of Christ. The challenge of the watchword of the Movement, "The Evangelization of the World in this Generation," stimulates the faith of Christian students.

It would be difficult to exaggerate the influence of the groups of devoted volunteers to be found in student centers. They are generators of spiritual power as well as of missionary zeal. Year by year the traveling secretaries of the Movement carry into the colleges the call of Christ for heroic service in the most neglected lands. A student wrote during the past year that no one who visits his institution so readily gets down to the deeper things as a secretary of the Student Volunteer Movement. Another student in a state technical school said, after hearing a secretary speak, that there was such reality in his life and such a passion for service that he could not be satisfied with the narrow life he was living and was simply forced to settle the question of his own life work. Another student wrote that he wanted a certain secretary of the Movement for a conference because he radiated spiritual power.

Various students have written of the help in sustaining their purpose which has come

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The Program of Worship and Decision¹

For Boys and Girls of High School Age

Place of Worship in Our Program

THE study of the high-school age brings to our attention the natural religious awakening which takes place in the unfolding thoughts and emotions. It is our duty and our privilege to nourish these natural desires with a program of worship which will lead to a very definite relationship to God and Jesus Christ and the church. It is our sacred duty also to surround our students with a devotional atmosphere or environment that will aid and encourage the decisions necessary for religious growth and progress. In the project as a division of our curriculum, the students are to learn the nature and essentials of worship. They are also to experience worship in its various forms and learn to notice its results in their spiritual growth.

Worship is a Social Process.—Worship includes at least God and the worshiper, and is therefore a social process. Worship is a conscious approach to God; it is fellowship with God in which we express our attitude toward him; it is a natural part of our lives. An individual may at any time so approach God; a group as a class may do so, or a whole school or a congregation.

Based Upon a Situation.—There is always a reason for worship. The student may be lonely and feel the need of divine companionship; he may feel that he lacks moral courage to face life in the right way, or do some disagreeable task. It may be that the student desires to thank God for something which has happened during the week. There is a reaching out by the pupil into the great mysterious world of divinity for direction, courage, loyalty, for a greater faith and love. Often the heart of youth rejoices in wonder, sympathy, or victory, and desires to express itself in gratefulness to God for his goodness and wonderful love. In primitive times, at the end of long periods of activity, as in harvests and hunts, where there was great emotional tension, the people always rejoiced through united forms of worship. Also at times of stress before some conflict, or when relief came, after the suspense was over, there were worshipful ceremonies. The activities of nature, such as seedtime and harvest, or a time of drought, birth, marriage or death were occasions for worship.

Worship Centers in Experience

The situations which call forth worship must be the experiences of those who worship. Our students are to approach God through their own concepts and experiences, and not through the experiences

By Herbert W. Blashfield

of older or younger people. It is the class or group and not the teacher who decides what will be the purpose of each period of worship. Reasons for worship in our teen-age classes will center in the student's home and school life experiences as a rule, but we should enlarge the interests and environment so that the needs of community and world life will also have their place as a basis of worship. Young people of high-school age often do not feel at home in the prayer meeting, because the prayers and songs are foreign to their experiences. The same is true with the public service of worship on Sunday. In many places the worship is conducted for the adult experience only, and the young person finds it difficult to enter into the service wholeheartedly. It is for this reason that worship has to be graded as does the instruction material. Then does the adolescent youth find his help and training in this very important part of human activity, in his own group of schoolmates.

Depends Upon Our Ideas of God.—To the mature Christian, God is like a father, with the love of a father. His spirit is everywhere and covers the world so closely and tenderly that any individual may receive its influence, if he will but willingly open his heart and mind for its entrance. The leader may have one idea of God and the students may have an entirely different conception. The boy with no father, or the girl with a drunken father will find it difficult to think of God as a good father who loves tenderly all people alike. In some homes the children are taught that God is like a policeman and that he is constantly on the warpath in keeping order upon the earth. Others think of him as very distant and exceedingly hard to approach. In the planning of our worship, a great deal of time should be given to helping the pupils to discover the real place which God should hold in the hearts of his people. A study of the picture which Christ gives us of God will help to create the right image in the minds of the students.

Needs Worshipful Atmosphere.—In planning to come before God with thanksgiving and with petitions our group should learn the essentials for worship, the first of which is a worshipful atmosphere. This means that all who are in the immediate vicinity of those who worship must be of like mind and purpose. There must be no interruptions, as they are disturbing influences in the thoughts and emotions of the worshipers. Quiet must reign, doors are to be closed, and all moving about is to cease,

and all thoughts are to be given to the content of the worship period. A worship atmosphere also includes attractive surroundings. Teen-age boys and girls love beauty, and are easily influenced by it. If there can be no other beauty near the worshipers there can at least be a beautiful picture or two. To be able to gaze for a moment upon the picture of Christ at prayer just before worship takes place will bring reverence and thoughtfulness into the group. We need the dignity which comes from the grandeur of nature, and the cheer which is produced by the beautiful in art and architecture. All such factors in the surroundings of worshipers react very materially upon their thinking and emotions.

Centers in a Theme.—Each time a group approaches God in worship there must be a united thought centering in one special theme or subject. This theme or subject is to be based upon the experiences of the group, and may be decided upon by the entire class or department or by a section as a committee set apart for that purpose. The theme may be related to the lesson or to some circumstances which have happened during the week in the life of one or more members of the group. The essence of the theme will be gratitude, that is, the element of gratitude should always be present even though there may be requests to make to God. Our boys and girls find it difficult to express either their gratitude or their desires to God, but when there is a definite theme in which to center their thoughts, they find it easy to respond to its appeal. Themes for the worship of a department or school should be selected by a committee on worship some time in advance. It is possible to make these selections for a whole year in advance, but it is better to plan only for each quarter at one time. Usually one of the teachers or leaders of the department, who understands worship procedure, will be willing to assist the committee in its work. A different theme may be chosen for each week, or one theme may be selected for a whole month and different phases of it presented each week. When one theme is used for a whole month, there is the advantage of having a cumulative effect of constantly dwelling upon one thought from different points of view. Pupils should become familiar with the order of service so that attention will be upon the central thought of worship. In planning themes for the groups or classes, however, it is best to have each group plan its theme from week to week, so that they will grow out of the immediate experiences and needs of the members. The following outline suggests themes which may be used in a department for a year.

¹ Copyright, 1922, by Herbert W. Blashfield.

Gratitude.—1. For parents; 2. For education; 3. For church; 4. For health.

Loyalty.—1. To friends; 2. To church; 3. To community; 4. To self and God.

Sympathy.—1. For those who are ill; 2. For those in trouble; 3. For foreigners; 4. For those who are poorer than we.

Reverence.—1. For the church; 2. For the Bible; 3. For older people; 4. For all life.

Faith.—1. In God; 2. In all that is good; 3. In others; 4. In ourselves.

Courage.—1. To do right; 2. To meet temptation; 3. To pray aloud; 4. To be known as Christians among our friends.

Patience.—1. With younger children; 2. With older people; 3. In our school work; 4. In obtaining our desires.

Joy.—1. In our home life; 2. In our work; 3. In our private life; 4. In our church life.

Service.—1. Thank God that we can be his helpers; 2. Thank him for the work of missionaries abroad; 3. For missionaries at home; 4. For immediate work.

Christ.—1. Thanksgiving for Christ in our home; 2. For Christ in our community; 3. For Christ in our Nation; 4. For Christ in the world.

The Church.—1. Thanksgiving for the church and its work at large; 2. For its effect in our community; 3. For its great program of work; 4. Pray for greater devotion to the church.

God.—1. Thanksgiving for God's love; 2. For God's creations; 3. Ask for greater devotion to God's work; 4. For greater faith in God.

The Use of Scripture

In the worship of the department there should be some Scripture read which will be related in thought to the theme. The committee on worship should choose the Scripture which will best go with each theme. On the Sunday that the theme is Joy, the Scripture might be the Beatitudes, as "Blessed" can be interpreted in each case with the word "Joyful." When the theme is related to God and his work upon earth, Psalm eight will be helpful to read. Other beautiful psalms to read are 1, 16, 65, 67, 72, 23, 48, 121, and 148. It will do the students a great deal of good to go through their Bibles and learn to pick out the passages which will be especially helpful in bringing to the group inspiration and a larger meaning of the theme. The Scripture may be read by a student appointed in advance; it may be read by all in unison or it may be read responsively. The leader of the department who has Worship as his division of the curriculum to care for, should meet with the reader of the Scripture a few days previous to the session on which it is to be read and help him to understand its content, so that he may, before reading or leading the rest, interpret its relation to the theme of the day.

The Use of Music

Music is the language of the emotions. The emotions of youth result in loyalty, heroism, praise, love, and service. The hymns that are chosen should reflect such ideals and should nourish that which is deepest in their lives. On occasions the more reflective attitudes of life may be expressed in song. Both words and music should be the very best, and the words ought to reflect the message of the theme. If the words are to reflect the theme, they cannot be meaningless, sentimental or trivial. Those who care for the worship of the department should carefully select the hymns which will best be suited to the themes of the year. The young people should learn to know good music and to select hymns which are best suited for their inspiration and help. To become a good judge of music now will help them to appreciate good music all the rest of their lives, and will be a great assistance in the promotion of the right kind of music in the school and church.

The Address

Generally it is well to emphasize each theme with a short talk by some adult who understands its application to everyday life. In planning for speakers, the committees should be careful that the theme and speaker will be able to get along well together. Some people can approach one subject better than they can another. These talks may center in missionary stories, great hymns, personal experiences, or in any current event which will help to

A Suggested Program of Worship

Quiet Music on Piano.—All stand.

Opening Sentence.—"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my rock and my redeemer."

Hymn of Praise to God.—All standing.

Prayer Hymn.—All seated. Hymn to voice a prayer by all. Sung softly.

Prayer by Leader.—Asking God's blessing upon the service, followed by the Lord's Prayer.

Address on Theme of Day.—About ten minutes.

Scripture Reading.—Voicing the sentiments of students upon the theme.

Prayer Song.—Heads bowed.

Prayers by Students.—Short, reverent, related to theme if possible. At this time a beautiful prayer may be read in unison, followed by a few extemporaneous prayers.

Offering.—With suitable music and prayer by leader.

Hymn of Victory.—All standing.

connect the theme of the day to the lives of the students. No speaker should take more than ten minutes for the address, as one longer than this is apt to destroy the unity and usefulness of the worship period.

The Offering

We worship God through our thoughts and actions, by giving to him our gratitude through praise and by means of gifts. The offering is given as a gift that God's work may prosper. It is given as a token of love, and as expressive of self-dedication to God's service. For this reason the taking and receiving of the offering should not be handled as a mere matter of business, but as a very important part of the service of worship. The offering service of the high-school group should be handled very much like the offering service of the public service of worship on Sunday. At the appointed time, the collectors come forward with the offering, and it is received at the desk with a dedicatory prayer, followed by a short hymn or musical response.

Prayer in Worship

Prayer is really the central element in worship, for by means of prayer we express in our own words the feelings and experiences that are within us which are related to God. Department or school prayers are to be given mainly by the students, for they are the ones who are in training and need the experience which comes from planning and carrying through the whole service of worship. The prayers should be marked by simplicity and brevity, and should be related to the theme of the day. This implies that there has been some thought and preparation in advance. When the committee which has the planning of the worship arranges for the programs, it should name the students who are to take part in the prayers of each program. The subject of the theme and a suggestion as to what the prayer should emphasize, can be written out and handed to each student who is to take part. This should be done about one week before the day arrives when the theme is to be featured. Usually it is well to ask one of the teachers of the department to close this part of the service with a prayer which will voice common sentiments of gratitude and praise. The prayerful moments may be opened or closed by all the students reading together some beautiful prayer. Most young people appreciate beauty in expression, and the reading of beautiful prayers is helpful and appropriate. It is sometimes advisable to learn one beautiful short prayer each month. It can be printed on the blackboard, or taken from the hymnal and kept before the department until all are able to repeat it from memory. If several prayers, a portion of Scripture, and one or two beautiful hymns are memorized each quarter, it will not be long before the students will have a great deal of devotional material stored away in their

memories which can be brought back at any time to be used again in services of worship.

Working Out the Worship Project in the Department

The planning of services of worship by means of music, prayer, Scripture, an address, and an offering, all of which are built up about a central theme, is followed naturally by the actual service of worship. If the school meets at ten o'clock that is the best time to start the service of worship. All doors are to be closed by students appointed for that purpose, and there is to be perfect quiet. No one is to enter, leave, or move about during the worship period, unless it be during the singing of some hymn. Soft music on the piano will assist in gaining perfect attention and quiet. The program for the students to follow may be taken from a hymnal, or written out on sheets of paper or upon a blackboard at the front of the room. The leader should be the president of the department, who is assisted by the advisor or superintendent. A sample program is inserted on the preceding page.

Following the program of worship, a few plans should be made for the worship of the following week. Suggestions may be asked for from the students, as to the theme they would like, the reason for the prayers, or the songs they would like to sing. Our aim is to make the service just as much a part of the school session as is the study period which follows. Many schools cut short their worship, thinking it is just a period to be filled up with singing until all the students arrive, and thereby destroy an opportunity for training in one of the most important divisions of church-school work.

Some Results from Worship Projects

1. The students grow spiritually by purposefully coming to God in worship. There is an intelligent appreciation of the place of God in our lives, and the emotions which are stirred are rational and enduring.

2. When desires are expressed, there comes an individual comfort. It is we who worship instead of others worshipping for us.

3. During the period of worship the students enter into fellowship with God, instead of only with their friends, as they are conscious of doing during the rest of the session of the school. God becomes a part of the group, one of its members.

4. To plan worship; to plan to pray and sing to God makes worship a natural part of all life, and a definite division of our religious training.

5. The lives of the students come to be consciously ruled by God. There will be many other times during the week when God's presence will be sought, because of the influence of the worship in the group.

6. Decisions for better living, for a whole life governed by Christ, for church membership, and for Christian work naturally result from planned worship.

7. Expressive Christianity for the church results. Many adults cannot pray or take part in the gatherings of Christians because they have never been taught to pray. The training which we give to the teen-age boys and girls will help to create more prayer and more real religious expression for the future church.

The Latest Emphasis in Teacher Training

COMMUNITY Schools of Religious Education for the training of actual and prospective church-school teachers are now becoming fairly common. One of the best of these has been the one in Rochester, New York.

This year certain changes of emphasis are being made in the Rochester Community School which are very significant as showing the direction in which Religious Education is moving.

For the first time the curriculum includes a course on week-day religious education. That is, the Community School plans to train teachers who shall serve in the week-day schools attended by pupils excused from the public schools for this purpose. The law of the State of New York allows parents to ask to have their children excused one hour a week to attend a church school. This law is rapidly being taken advantage of. Last year there was only one week-day school of religion for the children in Rochester. This year it is thought that schools will be opened in fifteen centers. The problem of securing teachers for these schools is one of real difficulty and the Community Training School is trying to help solve it.

A second new feature of the Community School this year is the attempt to help meet the demand for teachers in the Daily Vacation Bible Schools. Last summer in Rochester there were more than thirty Daily Vacation Schools, with more than three hundred teachers. Many of these had to teach without much opportunity to know about

By J. Elmer Russell

A SUCCESSFUL Bible class is always possible, if only a few persons are determined to have one, and will put forth the required effort to put the "C's" into "success." It does not require a large number to accomplish this; two men did it in a month's time in one case, but those interested must have:

- A Conception of its importance and value,
- A Conviction that it is needed,
- A Courage that will do and dare to make it possible,
- A Commitment of themselves to the undertaking,
- A Concentration of thought and energy to the task,
- A Consistency of purpose and of effort,
- A Continuity of endeavor that will not be sidetracked,
- A Consecration of time, talent and energy to the task,

If there is no Bible class in your church, perhaps you are the key to the situation, as many another has been in other churches. Think the matter over, study the situation anew, make plans on your knees, and say, "It can and must be done." Successful results always follow such preparation and such earnest endeavors.

the methods or materials of the summer schools. But from now on it is hoped that an increasing number of teachers may have special training for the summer work.

A third new emphasis in Rochester is a course on church-school worship and music. This is introduced because of the increasing emphasis which schools are placing upon worship. The instructor will be a man who supervised the music of the Daily Vacation Schools last summer and who has special training for the work.

There is a fourth feature of the Rochester School which is new this year although it is apart from the curriculum. For the first time the budget of the school is a part of the Federation of Churches budget. For the first four years of the Community School all teachers contributed their services free of charge. For the past two years nominal salaries have been paid to the instructors, the funds being raised by special contributions from certain schools and churches. Now the Community School becomes a project of the Protestant Churches of Rochester.

Furthermore this year the Protestant Episcopal training institute has been merged into the Community School. Hitherto the teachers of the Episcopalian Schools have met monthly to study the Christian Nurture lessons used in their churches, but this year all Episcopalian teachers are to be encouraged to attend the weekly classes of the Community School which is held in the building of the Young Men's Christian Association.

THE DAWNING by Lyman R. Bayard

A Pageant of the Resurrection



Scene from *The Dawning* as given in Grace Methodist Church, St. Augustine, Florida

THE CHURCH SCHOOL takes pleasure in urging churches to arrange for a production of *The Dawning—A Pageant of the Resurrection* as a special Easter program. This pageant first appeared in the columns of this magazine, February, 1921, and was used by many churches last year. A more worth-while program for any community on this great Christian holy-day could not be prepared. The pageant has a strong spiritual message which inevitably is recognized by participants and listeners. The prologue perhaps shows most clearly the spirit which pervades the whole. (Read or spoken by Interlocutor.)

"Few Christians of the Twentieth Century ever attempt to imagine the feelings and thought-experiences of those Christians of the First Century who were called to be witnesses to the world concerning the life and death and resurrection of Jesus Christ.

"But for us who are gathered here the centuries will turn backward, and the Gates of the Past be unlocked; and we shall see a Pageant of the Resurrection. We shall stand outside the gates of Jerusalem, with the sepulcher of Jesus to our right, and shall watch those of old time pass back and forth between the city gate and the tomb. We shall see Peter and John and Thomas and the other disciples. We shall behold the faithful women go sorrowfully to the tomb to anoint the beloved body. We shall see Joseph of Arimathea, and Nicodemus and the Centurion of Calvary, of whom early Christian tradition says that his name was Longinus, and that he be-

came a Christian bishop and a martyr for the faith. We shall tarry a while with the Jerusalem children; and at last we shall see the procession come back from the glorious scene of the Ascension to face the task of conquering the world.

"And these things are brought before you now in the hope that thereby your faith may be increased, and that it may be to you as written by one of the Twelve long ago in his great Epistle: 'That ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.'"

The Dawning was also translated into two foreign languages. The following letter was received from the president of Saint Paul's College, Tarsus, Asia Minor:

"Last night in our College Chapel, seven hundred and more people crowded in to see the pageant, *The Dawning*, which was translated from the February number of THE CHURCH SCHOOL. Our Sunday-school boys, all of them college and academy students, prepared the drama in two weeks. With Oriental costumes and the intense Oriental acting, the pageant was very vivid. Yesterday was the Easter of the Oriental churches. For several days special services have been going on in the churches. The Easter spirit was in the air and this pageant on Easter night was truly a most telling sermon.

"I wish to thank you heartily for these pageants in THE CHURCH SCHOOL. They are a most effective way of teaching for this country. People do very little reading and are hungry for the message presented in the dramatic form. With little preparation and little announcement this pageant drew the largest audience that I have seen at one time in Tarsus."

Similar letters have been received from other churches where the pageant was

given at Easter time, and all speak of the great reverence and religious feeling shown by both participants and congregation. Two of these follow:

"I am sending, under separate cover, some pictures of the pageant, *The Dawning*, as it was presented in Saint Augustine on Easter Sunday and also the day following. It was in your magazine that we first saw the pageant and we want you to know how wonderful a service this proved to be. We indeed feel grateful to THE CHURCH SCHOOL for so many fine suggestions which we are able to get from it from time to time and feel that at all times it calls forth the best that is in us."

"Some weeks ago in our search for material for an Easter pageant, we found and decided to use *The Dawning*, which appeared in your publication for February. I thought possibly you would like to know the results.

"Due to the storm that came a short while before Easter, we were unable to commence rehearsals until within three weeks of the time scheduled for the final presentation. This necessitated using the pageant in the abbreviated form. I feel that even the shortened material was a rather large undertaking for so short a time, yet no difficulty was experienced, probably due to the closeness with which the biblical story was followed. The costuming was of little trouble and of still less expense, but I am unable to say just what the costs were. On the night of the presentation, we had to turn a part of the crowd away, but even so, we had an audience estimated between five and six hundred. There was not a dull moment in the entire time and I do not know that I ever saw a more real spirit of worship pervading a congregation than was evident that night. Not alone was the pageant educative in a very high degree, but I feel that it fully served the attitudes of reverence and worship that we wish to have associated with services on that day."

This pageant may be obtained in pamphlet form, with music complete, at 35 cents per copy for fifteen or more copies (the number necessary for production) or in smaller quantities at 40 cents each by addressing Pageant Publishers, 1206 South Hill Street, Los Angeles, California.

What the Denominations Are Doing

These columns will be open each month for short items of church-school progress from the various denominations. We hope in this way to make THE CHURCH SCHOOL serve all denominations by preserving in its columns a reasonably complete record of current church-school events.—*The Editors*

Reformed Church in the United States

THE Reformed Church has held eleven Institutes on Week-day Religious Instruction within the past several months. The discussion of this subject has aroused considerable interest and enthusiasm for more adequate religious instruction than we can possibly hope to give through the sessions of the church school. It has been discovered that considerable vagueness exists in the minds of many ministers and religious leaders concerning the feasibility of thorough-going religious education apart from and supplementing the church school. By means of an illustrated address, charts are presented at these Institutes, setting forth the location and rapid growth of this form of instruction. The history of the inauguration of these schools in many sections of the country is welcome news to most folks attending these Institutes. Such matters as the curriculum and the securing of qualified teachers whose teaching is *on a par* with the work in the public school are also a vital issue at all of these meetings. Most of the delegates are surprised to hear that in practically all the communities where week-day religious education is offered, usually sufficient latent and competent teaching ability is discovered properly to launch this work. The financial problem is also a matter which requires some discussion and solution before the church leaders will give serious thought to week-day church schools. It has been found, furthermore, that where daily vacation schools have been successfully operated the way is usually open and sufficient sentiment has been generated for the promotion of week-day church schools in both rural and urban communities. The Reformed Church is consequently advocating that vacation schools should usually precede and pave the way for the week-day church school.

Disciples of Christ

AS a people, the Disciples of Christ are standing for constructive graded programs in vacation church schools. The following standard, adopted by the Department of Religious Education, is an attempt to standardize schools and to get higher ideals for vacation church schools than are frequently maintained in Sunday church schools.

Standard for Vacation Church School

I. Church Administration.

1. General responsibility placed in the Official Board of the church.

2. Task of arranging plan, policy, location and equipment given to the Educational Committee of the church.

3. When the vacation church school is conducted jointly with other churches or under interdenominational auspices, the church represented in the board of control.

II. Adequate Supervision.

- A principal or director who has had college or normal school training or an acceptable equivalent plus religious educational experience.

III. Qualified Teachers.

- Public-school teacher, or high-school graduate, plus religious-educational experience; or a person having completed at least the first two units of the new Standard Course and one unit of department specialization.

IV. Equipment.

1. A room for each group.
2. A blackboard in each room.
3. Tables, or a substitute, for handwork.
4. Prescribed materials for the course taught.

V. Duration.

- A minimum of twenty-five teaching days, two and a half hours daily.

VI. Classification.

- Pupils grouped as follows:

- Group I, 5-6 years; Group II, 7-8 years; Group III, 9-11 years; Group IV, 12-14 years. (First three groups required.)

VIII. Program.

- An approved course followed:

- Daily worship in groups.

- Biblical material taught from the standpoint of the pupil's life.

- Missionary instruction within the capacity of the pupil's understanding and cooperation.

Activities:

- Supervised play.

- Manual work, predominantly with unselfish motives.

- Community service.

Last year the Christian Board of Publication published its first series of program manuals. This year a second series is being prepared, in order that schools having used the material last year may have new material this year that fits into a constructive, graded plan. The unique and hopeful feature concerning the development of these courses is that the Department of Religious Education, its curriculum committee and the publishers are co-operating in the production of the courses and it would seem that the results should be gratifying. The following aims have been adopted for the four group programs to be prepared this year.

Aims for the Vacation Church School

General Aim—

To help the pupils in the establishment of Christian attitudes and relationships in their expanding world.

Group 1—Ages 5 and 6—

To help the children develop spiritually through the relationships of home and play.

Group 2—Ages 7 and 8—

To help the children establish their new relationships in the widening circle of school and neighborhood.

Group 3—Ages 9, 10 and 11—

To train the pupils as 'good citizens' through the establishment of Christian attitudes in civic life.

Group 4—Ages 12, 13 and 14—

To lead the pupils to think in terms of world citizenship; to counteract class and racial antagonism; and to help them in the establishment of cooperative and reciprocal relationships.

Congregational Church

Brotherhood and Burdens

OUR churches, in common with those of all the other denominations, are feeling the pressure of the financial stringency. Those who were able and willing to give generously two years, and even one year ago, find it difficult now to assume these burdens.

The giving of our Congregational people has received a large part of its impetus and its increase through the larger contributions of those who formerly gave only small amounts, and through the enlistment of those who previously gave nothing. It is the frank judgment of all those who have had to do with the so-called forward movements that comparatively few among the large givers have been led materially to increase their contributions.

This being so, the people who have comparatively little and who have been influenced by the needs of the world to give more generously than ever before, must feel the heaviness of the load. The one and only thing that can lighten this load is a sense of the brotherhood of the entire race and a realization that in attempting to help those who are not favored as we are, both at home and abroad, we are simply giving a little assistance to our brothers in need.

Dr. Guthrie, the famous Scotch preacher, once met in the streets of Edinboro a little girl who was carrying a baby almost as big as herself. He put his hand on the head of the child and asked her if the burden she was carrying was not too heavy

for her. Her immediate and almost impatient reply was: "He's na burden; he's ma wee brither."

If the people who are doing the most for missions and for other good causes at home and abroad have in view the betterment of their fellow men and render such service out of the conviction that those whom they are seeking to help are their brothers, they will feel as did the child whom Dr. Guthrie met in the streets of Edinboro, that the load they are carrying is no burden since it is assumed for the sake of their less fortunate and weaker brethren.

Probably never before in the history of the world were we nearer to a practical realization of the brotherhood of all mankind. The gathering at Washington in the interests of peace, participated in by representatives of so many nations, is a proof of this statement. Whatever may be the outcome of the conference, not only the men and women who have participated in it, but the people of all the nations concerned have had a wonderful vision of the brotherhood of man and a practical realization of what such a brotherhood involves.

—Congregational World Movement.

Methodist Episcopal Church

DENOMINATIONAL cultivation of the college student field at state universities has reached a high state of development and is yielding large returns on the investment. This is exemplified by the success of the Wesley Foundation enterprise of the Methodist Episcopal Church at Urbana, Illinois, the seat of the State University. A group of modern, finely equipped buildings houses the enterprise, the report of which for last year shows 1,050 students and one hundred and fifty members of the faculty actively affiliated with the church. The seven-day-a-week program includes an up-to-date church school with four hundred and forty-seven students enrolled in ten Bible classes. One communion service was attended by six hundred students. Thirty freshmen were among those who made a personal surrender to Christ. The university has two hundred and thirty-five foreign students representing thirty-five different countries. Of this number a large proportion attend Protestant Christian services.

A National Convention, the first gathering of its kind in the Methodist Episcopal Church, was held at Detroit in November. Three days were devoted entirely to the presentation of notes from the home and foreign mission fields, and to informal conference and prayer. The result was a tremendous quickening of the missionary and educational interest and a new consecration of the leadership of the church, both lay and clerical, to the world program which the Methodist Church, in cooperation with her sister churches of Protestantism, has on hand. The cause of Religious Education was ably presented and will con-

The Task of the Teacher

OBSERVATION and experience tend to emphasize certain facts and principles regarding the matter of teaching in the church school:

1. The teacher is in reality a representative of the church, not of the school, the young people's society, or any other of the organizations of the church, and as such is expected faithfully to present the claims of the Christian life, and also the objectives of the church, the obligations and opportunities of church membership.

2. The teacher cannot truly represent the church and lead his pupils to important life decisions whose life is not consistently in line with the highest ideals of the church and of Him who said, "Ye shall be witnesses unto me." The branches must have vital relationship to and draw their sustenance from the true vine ere they can be fruitful to even the smallest degree.

3. The teacher must feel that other workers for God are his comrades-in-arms; he is not alone in his work; there is a bond of common interests and like needs. These must lead to a fellowship of spirit and union in intercession, the one for the other, which will strengthen hands and hearts for the work to be accomplished.

4. The teacher must have more than a formal prayer-life if there is to be spiritual fruitage in the class he leads; he must learn the spirit of importunate, intercessory prayer. What a true picture of many is drawn in the words, "Ye know not what

ye should pray for as ye ought!" What a blessed encouragement and inspiration in the words, "Likewise the Spirit helpeth our infirmities, because he maketh intercession for the saints according to the will of God!" The earnest petition of every one who presumes to act as a teacher should be, "Lord, teach us to pray!"

5. The teacher, to represent the church truly, must be loyal to the church, to its officers, and to its program, and, while he is endeavoring to bring his pupils to a definite decision for and submission to Christ as their Saviour, he must seek also to bring them into membership and fellowship with the church and to the assumption of obligations for and active participation in the activities of the church. The teacher's own attitude and example will be in a large measure the determining factor in securing the results desired.

6. It is no simple or insignificant task that one is called who assumes the duties and the obligations of a teacher of the young. Immortal souls are entrusted to his care and eternal destinies are involved in the work he undertakes. Consecration of life, faithfulness in service, and utter dependence upon the Holy Spirit for inspiration, for guidance, and for power are basic principles underlying the work of teaching and elements which enter into any success which may be accomplished in this greatest of all undertakings.

FRED SCOTT SHEPARD.

stitute a major interest and emphasis in that program.

As a natural sequel to the National Convention at Detroit an intensive training conference of field workers was held at Northwestern University, Evanston, during the closing week of December. Full hard days of study, drill and conference were given in preparation for the long steady pull to come during the year 1922. At this conference also Religious Education was given its appropriate place and emphasized.

The Lenten and Easter Programs for Methodist church schools include the unique feature of a practice week in stewardship. Two weeks before Easter, Methodist church schools will use a missionary service of worship followed on Palm Sunday by a special consecration service prepared by the Committee on Evangelism of the Board of Sunday Schools. This Palm Sunday service will be used in part for the preparation for the experiment in stewardship to be participated in during Holy Week by as many church-school members as will volunteer so to do. The Easter morning church service will provide an opportunity for reception into preparatory and full membership in the church, and for the evening of Easter Sunday there has been provided a pageant entitled *The Living Christ*, intended to carry over into the

days and weeks to follow the inspiration and spirit of consecration of the whole period.

Church of the Brethren

FOUR special gatherings of young people in different regions were held during 1921 for the first time. Special programs for training were followed. Various lines in a program of all-around activities and doctrine were emphasized. There will be more such conferences this year.

At present we are putting special stress upon training every church in stewardship of money, time and talent. Helpful assistance is being planned to cooperate with local congregations and church schools. We have discovered that a splendidly organized overhead arrangement will do little good unless we get right down to the local unit, discover their problems, show how improvement can be made and help in doing this work. Teacher training and training of the latent talent, discovering future workers and stimulating them to the challenging task committed to the church is claiming large consideration. Directors of religious education who supervise a region are being sought and supported. Daily Vacation Bible Schools and week-day schools of religious education are growing in favor.

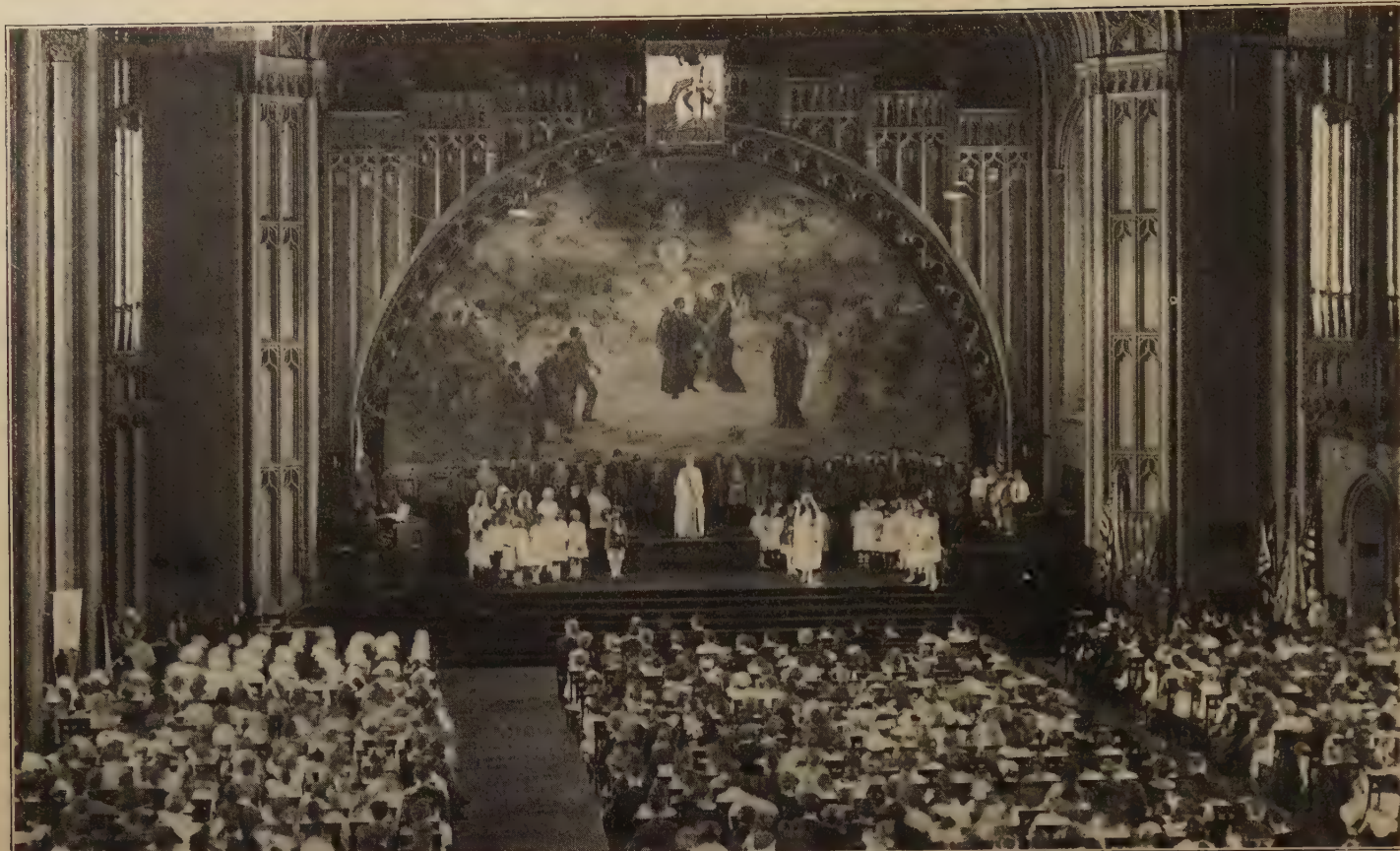


Photo by Dwight R. Furness

Setting of a Pageant Given at the College of the City of New York on Children's Day

The Pageant and Its Director

Plans and Methods of Organizing a Pageant, Outlining the Duties of the Working Staff

By Elisabeth Edland

THE pageant is the dramatic form most frequently used in amateur work excluding organized groups of players with a defined program of play productions, such as the many "little theaters" which have come into existence during the past few years. A pageant production, because of its nature, will be good or bad according to the strength and ability of the organization behind it, and not because of the individual work of participants at the time of presentation. Before choosing a pageant, make an inventory of the working assets on hand: directors, players, costumes, and playing space. Compare this with the requirements of contemplated pageant, and then make your decision. Often a school, church, welfare or community organization, after giving one pageant, is discouraged from making a second attempt because, through lack of proper organization, the work fell too heavily on one individual or a small number. A pageant director should be chosen before deciding upon a pageant unless the pageant is specifically written for your needs. The director controls the production and to him are referred all conflicting matters. He organizes his pageant according

to the following plan, first choosing a working committee of the following members:

1. *A director of music.* Orchestra, chorus, and solo work are under his control. The music director, if the pageant is big, must choose his working committee, which may consist of one or more chorus leaders, an orchestra, and several accompanists if the pageant requires solo work. All music is rehearsed entirely separately from the pageant until the director calls for combined rehearsal.

2. *Play directors.* As a pageant is a group of scenes with but a slight thread of connection, its action can be rehearsed by scenes. A play director for each scene is ideal and prevents heavy work from descending on any one director, but occasionally a play director will need to handle two scenes. One of the play directors must take the group of "leads." They are the characters who appear in several scenes or who generally play through the entire pageant. Each play director chooses his own cast in consultation with the pageant director. The first rehearsal of each scene

is conducted by the individual play directors under the supervision of the pageant director. This is necessary, that the action of the entire pageant may be uniform and follow in proper sequence. The play director governing the leads will need to be present with his characters at least at one rehearsal of each scene. If the pageant is not too heavy, the pageant director himself should handle this group.

3. *Lights.* Very carefully must the lighting requirements be given by the pageant director to the director of lights. A simple cue sheet, mounted on cardboard, carefully typed, must be made out and given to him. What is needed in lights, and when they are needed, is designated by the pageant director. How to get the required effects is the job of the light director.

4. *Property manager.* From each individual play director the property man must secure the list of properties needed. The property man must make out a cue sheet of scenes, listing the properties of each, and a diagram of the placement of these properties on the stage. The properties of each scene should be placed in an open basket or box carefully labeled or tagged with the scene number. The properties can

when easily be carried to the stage and, by consulting the scene diagram, arranged in order and with nothing missing. Those properties which are used in several scenes should be kept together, placed in order, each standing separately, so as to be seen at a glance and so that each one can be lifted and put in place without having to lift any other piece. Only in this way can that delay be prevented which kills the amateur production.

5. *Costume manager.* The costume manager, like the property manager, must secure the list of costumes needed from each play director. In the small pageant the costume manager can be eliminated, as each play director can secure his own costumes. Patterns and color schemes are secured from the pageant director unless the designing of costumes as well as making them is made the responsibility of the costume manager. When costumes are completed, they are given to each respective play director. The following complications in costuming are apt to occur. Several players may be doubling up on parts or perhaps playing three parts. The costumes should in that case still be given to each play director, who will have them in keeping until the players in her scenes report to her. Again, the costume manager may wish to double up on costumes. A plan sheet must be made of scenes with necessary costumes, so that at the close of a scene the play director will know where to report for costumes and to which play director they are to be given. At the close of the pageant all costumes not owned by the individual players should be checked by each play director and given to the costume manager.

6. *Scene Manager.* The scene manager must work in cooperation with the manager of lighting. More and more are we depending upon lights for pageant staging effects. If there is a change in scene the scene director must have frequent rehearsals with an adequate crew so that the shifting of scenes may be done within the time limit. The pageant director should also have four or five boys on his staff for errands.

Upon the pageant director falls the biggest burden. First, organization of the pageant working committee; and second, the assembling of the pageant. He must meet with his working committee and outline in detail the entire pageant, explaining the work of each director. The working committee will have many suggestions to make as to staging, color, etc. A schedule of rehearsals should be mapped out so that each director will know when the other is working and that there will be no conflicts. The number of rehearsals depends entirely upon each individual committee. Two for each scene, that is, two of two hours' duration at least, are needed. Often just one rehearsal of an individual scene is sufficient. The date for the assembling rehearsal and the date for the dress re-

hearsal should be set at this time so that there may be no excuse for absence. If the pageant is small, the assembling rehearsal and dress rehearsal may be combined in one. At this first meeting, it is also well to cast the pageant, or at least to make a decision as to what source of playing material each director may draw upon.

This committee can meet once or twice if necessary for consultation. No changes should be made in the work of the pageant after it has once been outlined, unless such a change is absolutely necessary. Each assistant director should be notified of such a change by the pageant director.

The assembling rehearsal is the most difficult the pageant director has to handle, and therefore he must allow plenty of time for it. If the pageant is very large he may have to assemble it in sections. Of course, if the pageant is given out-of-doors, and is truly what it is supposed to be, a spectacular production, the assembling will only be done when it is produced. Each group has been carefully instructed, and by taking its cues at the right time the pageant will run smoothly.

The assembling rehearsal is necessary, however, for indoor production that all waits may be smoothed over. Each playing group or scene is seated in the auditorium as a distinct unit, and in numerical order if possible. Those players, if any, who are doubling up, report to the group in which they play first, and immediately after playing that scene report to the next group in which they belong. Each play director and the music director watch carefully for their cues from the pageant director. Then, calling scene for scene, the pageant is assembled, emphasizing cues for entrances and exits, and rehearsed until the correct playing time is reached. All properties should be set for this rehearsal. In going over the pageant the second time, the positions from which the players will play should be assigned, either off stage or in the auditorium. The dress rehearsal is a continuation of the assembling rehearsal, with the addition of costumes and lights. The scenery also should be set at this time.

This is the organization of a large or small pageant. If the pageant is small the organization, if followed as outlined, will simplify itself.

There must be cooperation between all participants, and the players when rehearsing must learn to work quickly, noiselessly and to be on the alert for instructions. Needless to say, the director must give directions in a firm way without being domineering. He must impart a feeling of friendliness and a desire for the best results possible.

Stage directions are given from the players' point of view; positions are taken from the audience's point of view. The stage may be divided into the following sections, remembering that the director is facing

the stage; right, center, left; again dividing these spaces horizontally, forward and back.

By having these spaces in mind, the director can easily place his characters. Many directors stage their plays on miniature platforms before beginning rehearsals. A substitute for this is the making of diagrams according to the foregoing directions and indicating on these diagrams the position of players and properties. The players' positions as well as the location of properties should be well fixed in the mind of the director before he begins to rehearse. Balance is one of the big essentials for artistic play production. It is perhaps needless to say that placing all the characters on one side is poor grouping, or playing an important scene back-stage right or left. But in order to forego any such stage calamity, the director must carefully plan his positions. It is not necessary to balance a player with a player or group of players. It may be done through using a piece of property or through some action off-stage. For example, the audience is led to believe through previous playing that something very exciting is going to happen off-stage right, perhaps some one is going to break down the door. All of the players on the platform can be grouped left in this case as their attention is directed to the action taking place off-stage right. A director of a professional stage production in New York City seated all of his players around a table right forward. This left the remainder of the stage blank. In order to offset this lack of balance he placed a guard back-stage right.

There are several advantage points on a stage, that is, certain positions which easier attract attention than others. Forward stage on either the dividing line between left and center or right and center is a good position and is almost always used for intensive action. The exact center, back stage, is often used for a startling or spectacular entrance and is even more effective as an entrance if the attention of the characters on the stage is centered on that point. It is also a good position for a dramatic exit. Almost any position on the platform can be made effective if the director leads the attention to that particular place, either through the characters on the platform at the time or through some previous action.

In order that there may be no confusion in the minds of players the director should make it a point to call each player by his character name while rehearsing. Even the amateur player of ability finds it difficult to project himself into another character so completely as to hide himself. Very often when a player has almost succeeded in accomplishing this he can be jolted back to himself by hearing his own name called. It is just little things like this that prevent the amateur play from being anything but amateurish.

Medicine for the Young People's Department

By Frederic S. Lynn

CHURCH statistics are seldom encouraging. Particularly is this true of the figures of total enrollment and losses or gains in the church schools of the various denominations, which indicate clearly a tremendous leakage of teen-age boys and girls. Many are asking where the trouble lies, and although a few leaders are more or less correctly diagnosing the case, a very few indeed seem able to prescribe effectually.

The Haphazard Method

One trouble in most schools has been an absolute ignorance on the part of officers and teachers of adolescent psychology and religious-education methods. After "opening exercises" in which the only plan seemed to be to pick out songs that were easily sung, with little regard for the sentiment expressed, and Bible readings or recitations that had lost their meaning through unthoughtful repetition, the classes would "take up the study of the lesson." Right here is where one school in particular was at its worst. Several classes were using the International Uniform lessons because their teachers considered the graded lessons lacking in spirituality or orthodoxy. Two or three others, including a large class of young men, were studying eschatology to the neglect of everything else, their teachers having been exposed to a Bible institute on "Fundamentals." One of these, comprising a dozen girls averaging fourteen years old, was actually studying under the leadership of an eighteen-year-old girl a book on the dispensational interpretation of the Scriptures. Still another class was broken up by a parent because the teacher did not emphasize such subjects as the doctrine of the Trinity and plenary inspiration.

Duplication of Effort

In the week-day activities of the various classes many worth-while things were accomplished, but too often in an inefficient sort of way, with frequent conflicts, overlapping and duplication of effort. Those classes that could do things the best had the most to do, while those that most needed the training of planning and carrying through projects seldom or never did anything.

One school with a carefully planned instruction period in which graded lessons were used exclusively, had opening exercises that were anything but worshipful, the plan being to have something lively and different each week to overcome the general habit of tardiness; and another began with devotional services so long drawn out and tiresome that tardiness rapidly increased until practically no one came on time.

Finding fault is so easy, and there are many defects quite visible to the naked eye, but I am far from being a pessimist, and want to show how many, if not quite all, of these defects were met and overcome. This is not a mere outline of somebody's pet scheme of organization, but an account of what happened last year in the advanced department of the Wellington Avenue Church School in Chicago. This plan, submitted by the director of religious education, was endorsed by the church and put into operation early in October.

The Plan Outlined

In the advanced department were eight classes. Nine committee tasks were outlined—nine instead of eight, to take care of hoped-for growth in the school, and there were soon nine classes. The school year was divided into eight periods of six weeks each. Each class chose a committee task which it was to complete and report on in six weeks, when it would choose another committee service for the next period. Thus in the course of a year every class had full charge of every phase of the school's work, and every one received the most practical kind of training based on the project method of modern pedagogy. Finally, the periods were so short as to compel immediate action by each committee in choosing its chairman, analyzing its problem and carrying out the plans made.

A Finance Committee had to find ways and means of raising money to finance the entire committee system, for postage, socials, printing, etc.

A Home Church Committee searched out ways of helping in the church, ushering at receptions, stamping and mailing letters for the church office, conducting a supervised play hour for the small children whose parents were attending the morning church service, promoting a wider use of the church school library, etc.

A Membership Committee looked up prospective new members and followed up absentees by mail, telephone and personal calls.

A Church Attendance Committee succeeded in getting many into the habit of remaining to the church service who had never before thought of such a thing, and arranged several services in cooperation with the minister when the entire department attended in a body.

An Extension Committee informed itself and disseminated information about home and foreign missions, raised money for Near East Relief and the China Famine Fund, and presented missionary programs before the school in the form of short talks, pageants and dramas.

A Community Extension Committee gave entertainments in orphan asylums, visited children in hospitals and cooperated with the United Charities.

A Social Committee conducted lectures, entertainments and well supervised parties in the parish house, and picnics and outings in the spring and summer.

A Junior Work Committee assisted the Junior Department superintendent and conducted a week-day story hour for little folk.

An Editorial Committee gathered news from each of the committees, blue penciled it, added head lines and editorial comment, and published it in a four-page paper rather inelegantly called "Department Scraps."

A little later a more permanent committee known as the Department Council, with a representative from each class, was organized to develop the whole program and to promote undertakings too large for one class to handle, such as entertaining a county rally of young people.

A workers' library, comprising the best books on church-school methods, modern pedagogy and Bible study, and church periodicals such as *THE CHURCH SCHOOL*, were made available for the teachers and are being increasingly used.

Success of the Plan

After the plan had been in operation nearly a year, a class of boys, acting as the Editorial Committee, published in "Department Scraps" the following comment on the success of the work.

"The Advanced Department has developed so rapidly this year that it is hard to keep up with it. I am proud of it. The general committee work and exercises are high grade. Let us keep next year the excellent system of social, missionary, dramatic, literary and religious work we now have." *Minister.*

"The plan of committee work by classes introduced this season is a fine one. The practical experience thus obtained is a splendid training for the greater responsibilities of church and community work. In the meantime it is arousing keen interest in the school and the capable manner in which its members take hold of the diversified activities is most gratifying and highly commendable." *General Superintendent.*

"The experiment of giving our young people worth-while tasks and the responsibility for carrying them through is now beyond the experimental stage, it is being successfully accomplished. The classes took hold of the committee work from the start with real enthusiasm and both girls and boys have shown a will and an ability to do big things and to do them well. Their splendid response to present calls to

serve promises great things for the spirit and equipment with which they will enter the larger service of the Christian Church." *Director of Religious Education.*

None of the congratulatory comments given above overstate the success of the plan. It has worked better than the most optimistic dared dream. Interest has increased so that tardiness is fast becoming

a thing of the past. Each class has striven to outdo its predecessor in each task undertaken, and the class whose good work was being improved upon felt no embarrassment, for it was busy finding ways to make a success of its immediate undertaking. Not a single class has failed in any task. Not a single member has failed to do his share. The attendance has nearly

doubled, new classes are being organized, many are staying to church regularly who formerly did not do so, not a few have acknowledged the claims of Christ and united with the church, and the entire school is becoming more and more intelligently interested in the church's program for extending the kingdom of God throughout the world.

From "Department Scraps"

Published, 1921, by the Young People's Department
of the Wellington Avenue Church School,
Chicago

Chats of the Committees

Junior Committee

The junior committee work, undertaken by Mrs. Vogt's Class, has not accomplished much, because no one could be found to supervise. We brought magazine pictures for the juniors to paste into scrapbooks for sick children in the hospitals and missionary schools abroad, and younger members of the Advanced Department were ready to assist the juniors one day a week, but no older member or adult could be found to supervise, therefore this report is an appeal for such a supervisor who can once a week cooperate with those who will furnish the material and also assist in the work.

Home Church Service Committee

Every Sunday morning during our term of session two girls from our class took up the collection, and during the week helped Miss Babcock with office work. The committee started a nursery for the care of children, while their parents attended church. The nursery has proved a success and it is hoped that our successors will continue this good work.

Church Attendance

We have tried our best to help the "Church Attendance" plan, and we aim to continue this good work and hope that all the church school is with us. We hope to see the time when the entire church school will attend church in a body, and continue doing so. The sermons are not boresome, though that is the way some imagine them. But these are the people who are not regular in their church attendance.

We did not aim this article to be a reminder of our duty, but it should be a review of our class's work of the past eight weeks.

February 13 was the celebration of Lincoln's Birthday and four of the members of our class participated in the program.

The program last Sunday helped to bring more strongly to our minds the great deeds, thoughts, and actions of the Great Emancipator, Abraham Lincoln, and as the years pass, we realize Lincoln grows ever greater and more deserving of our honor.

We all hope the class that has "Church Attendance" for the next period, will do all they can to make the afore-mentioned church attendance a reality. We are behind you.

Community Service Committee

Our class has been helping the United Charities for the past period by taking money to families who are in need of help. We have gone to three families (all located above North Avenue) where the people can hardly talk English, and in one place the woman couldn't sign her name. All these families are glad to receive money (whether we bring \$5 or \$20) and appreciate it very much.

This is a very interesting kind of work and we are hoping that the next committee chosen will continue helping the United Charities, which is located on Fullerton Parkway one half block east of Halsted Street.

The Finance Committee

The Finance Committee has planned to sell tickets for a "double header" of Basket Ball. The price will be twenty cents. Today the tickets are being sold and can be obtained from any of the boys in Mrs. Rumsfeld's Class. The Boy Scouts of this church will play another Troop. Also, the Boys' Basket Ball Team will play the Ravens.

The Membership Committee

Every Sunday morning the chairman of the Membership Committee has secured from the office names of every one absent in the department. Cards have been sent promptly to the absentees in the hope that they will return on the following Sunday.

New members have been added every Sunday in some department of the school. We hope the next Membership Committee will carry on the work even more vigorously.

"Our School is Different"

The plan that is at present followed in our Opening Worship Period on Sunday mornings is doing away with the criticism that we often hear about the dullness of such exercises because they are "always the same." Having the different teachers take charge of a well planned program lends an element of expectancy from Sunday to Sunday which attracts the pupils because of the variety of subjects presented. Mr. Baird, in speaking to the school, and especially to some of the members who had recently joined the church, urged loyal support of the church in attendance and in giving. Mrs. Hyde said the secret of happiness is in wishing for the right things and then making the necessary efforts to get them, and that prayer is wishing in the right direction. Mr. Hanson spoke on Forgiveness. "Willingness to forgive is an indication of a real Christian spirit."

Getting the Family Together

As we go to press, the plans for the "Parents' Banquet" to be held Saturday, May seventh, the day before Mother's Day, have been completed. You who have been there already know how successful it was, and any news regarding the program would be stale. We will, however, briefly outline its purpose.

It was held in order to get parents, teachers, and pupils together, and to get the parents interested in the church-school work. The whole affair was an "Adventure in Togetherness." The plans were placed in the hands of the following committees, composed of pupils in the Advanced Department, Publicity Committee, Invitation Committee, Decorating Committee, Table Committee, Serving Committee, and Program Committee.

The Outer Court

A Story to Tell to Juniors
and Intermediates

By
Grace C. Sevringhaus



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The "Dome of the Rock" Where the Temple Altar Stood

THE dearest little lad in the world once lived in a town which lay, white and sheltered, close up to some great, steep hills. On clear days when the little lad had come home from school he often used to clamber laboriously up and up until he stood breathless and triumphant upon the highest point of all. Oh, what an expanse lay before him and all around! Down below him stretched the village of Nazareth, and there, like a mere dot, was his own dear home. Out in front and on and on spread a green plain called Esdraelon. On his left rose and fell brown hills, rolling down toward a river he had heard his father call The Jordan. Behind him were more hills and these he loved to look at because they were

softly green and inviting. Back of them, like a great gray-haired giant, snow-capped Mount Hermon kept guard. The best picture of all was to his right, for far over the hills there was the blue, blue sea, and sometimes if he were fortunate, he would glimpse great white ships flying across the blue—on and away to the place where the sky and the sea seemed to meet.

But it was about the scene in front of him that the dearest little lad wondered the most. Over there somewhere was a busy city called Jerusalem and in the city the most beautiful temple in all the land. It

was very large, and the gold upon its walls glowed like yellow fire in the sunlight, he had been told. The white marble pillars of the outer court were too immense for even three men to reach around with their arms outstretched. And within were many wonders, and music from countless instruments and voices, and people everywhere worshipping God. How eagerly he had listened to tales about it all! How he longed to go across the green plain and on until he saw the wondrous temple for himself!

At last the little lad was twelve years old. His parents decided he was old enough to travel with them to keep the Passover that year in Jerusalem. Although the journey was long it did not seem so to the eager boy. There was much to see, for spring had come. The earth looked glad in its fresh green and gay flowers. In the valley sheep were eating hungrily of their spring feast, and upon the steep hillsides queer little animals called gazelles leaped about.

A number of people from Nazareth traveled together, and at times they would sing. One of the songs the lad liked best was taken from a famous poem called *The Song of Solomon*. The words they sang were these:

"The winter is past;
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle-dove is heard
in our land;
The fig-tree ripeneth her green figs,
And the vines are in blossom;
They give forth their fragrance."

But whether he saw the thousand spring wonders along the road, or listened to the singing, or ate his lunch under the shade of a tree, always his thoughts came back to wonder about the temple and to picture what it would be like. Solemn and hushed it was in his dreams, and beautiful beyond all other beauty.



Beautiful Nazareth

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At last the little cavalcade had left behind the green Galilean country, had toiled over the bare, stony hills of Judæa, and one morning they came within the gates of Jerusalem. Then suddenly before them was the temple. Its eastern front faced them. Its white marble was thickly laid with gold, and the morning sun blazed straight upon it, turning it into a thing of a million flames. No wonder the boy's breath came fast and his eyes were star-like! This was better than his dreams.

Then they passed within and stood in the Outer Court. Yes, there were the huge pillars of marble, a double row of them, and above was a roof of carved cedar. Beyond were golden gates into the inner rooms. But the boy's eyes grew strangely troubled as he looked. His lips quivered. He looked questioningly at his parents, but they were busy at a table giving a man their money in return for money used in Jerusalem. Again he gazed about him. No one had told him it would be like this. Here were cattle, there were little lambs, over there was a cage of doves. The animals were lowing and bleating, and the men changing the money rattled it, and disputed with all comers in loud voices. The boy knew that the priests expected animals to be sacrificed, but he did not know that they were sold within the temple. And how untidy it looked with litter, and crates, and cords about. Oh, how could this be the wonder place of his dreams? Slowly the dream died. For it was more beautiful than reality. In its place there came to the boy a feeling that surely, surely God did not like such scenes in his temple.

He remained in Jerusalem a week, and he became so interested in the stately pageantry of the Passover, in the music, and especially in the wisdom of the rabbis that he did not start home when his parents did. They had to return for him. As he rode away with them, he looked back at the temple's proud beauty and thought, "Some day I want to make the inside beautiful, too, as my Father's house should be."

Eighteen years later the boy, whom we know as Jesus, had grown up. He had come to Jerusalem to tell the people what God was really like, for that was why he was in the world. As he approached the temple, he remembered his boyish dreams of its beauty. Glancing up he saw a soldier bearing the glittering arms of Rome pacing back and forth on the portico above the gate called Beautiful. The soldier watched here to insure order when the feast of the Passover drew crowds to the temple. "Ah, that such a thing should be necessary," thought Jesus as he looked.

Within the outer court noise and confusion reigned supreme. Now he knew more about the meaning of that scene than he had known that first time as a boy. Now he knew that the priests practically forced the worshipers to purchase beasts furnished by them, and that they made themselves rich by the exorbitant prices. He

knew that the money changers who turned the foreign coin into Judæan money charged for their services. And he knew that to enrich the luxurious priests all, even the very poor, must pay an annual tax into the temple revenue. Thus his Father's house was not only a noisy, unattractive place in this outer court, but it was a place of robbery and hypocrisy, and of extortion of God's poor who came to seek him in worship.

Anger rose within him. The Bible says, "Making a scourge of cords, he drove them all, sheep and cattle together, out of the temple, scattered the coins of the brokers and upset their tables, and told the pigeon-dealers, 'Away with these! My Father's house is not to be turned into a shop! Is it not written, My house shall be called a house of prayer for all nations? You have made it a den of robbers.'"

¹Moffatt's New Testament.

The guilty fled before his flashing eyes and scourge of cords, because they knew their guilt very well. But as they fled they muttered threats of, "You will pay for this!" and the words came thick from mouths twisted with hatred.

The poor who stood by shouted praises for his courage. No man had ever been so daring before. But Jesus was quiet. Perhaps he saw a cross before him. Yes, he knew that he would pay for this and for other things he must soon say and do. Deeply in his heart was a longing. If his desire might come true nothing which happened to him should matter. It was that some day all men might feel that only true love for God and for his children, and a great reverence, and the beauty of holiness should be within his temple. Then at last would his Father's house be to all the nations a place of comfort, a place of prayer.

WHEN EASTER COMES¹

By MARGARET SANGSTER



WHEN Easter comes, I do not think of Christ
who hung,
With bleeding hands and feet, upon a rough-
hewn cross—

I do not see a Man, who suffered pain and
loss,

And triumphed over death. . . . No, when the world
is young

I think of Christ, the little lad, whose mother sung
Above his trundle bed. . . . Who traced the laughing
source

Of many a mountain stream to where, half-hid by moss,
Upon the shores of Galilee, pale violets sprung.

When Easter comes, I like to think of youth aflame
With all the vivid promises of early spring,
I like to think of budding trees, and winds that sing—
And—most of all—when some one speaks the
Saviour's name,

I like to close my eyes and, in the shadows, see
A little smiling boy against his mother's knee.

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Eastertide Music in the Church School

By Mary E. Ely

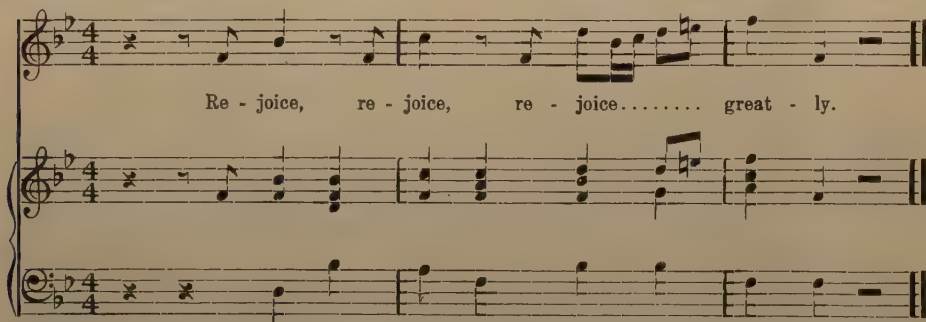
EASTER! Awake! Arise! Rejoice!

The very quality of the words associated with Easter have an inflection, an upward tendency, a melody of speaking tones that inspires and almost sings itself—awake, arise, rejoice. This is in direct contrast to the monotones felt in saying, "Hark, from the tomb a doleful sound."

The spirit of Eastertide says, "Rejoice, rejoice, rejoice greatly!"

Joy is an emotional state of elation produced by unusually pleasurable sensations, and its expression since the world began has found utterance in music. Music is a necessity as a means of expressing the profound emotions of man in relation to his religious nature. That Christ was born was the theme for rejoicing in Handel's *Messiah*; that Christ rose again, was reborn, is as great a cause for rejoicing. The same joyous *Messiah* music can be used as an Easter outpouring of feeling, as well as a Christmas expression. It may be familiar to the church school, but in many cases is comprehensible to children and aids in bringing these two greatest world events together, the birth of Christ and the risen Lord, giving to them a more complete chronology of the life of Christ.

In referring to Handel's phrase, it is only necessary to bring to the children this bit of the aria, "Rejoice, rejoice, rejoice greatly," complete in itself as a triumphal expression of gladness.



This should be sung again and again, repetition being used to induce a mood and emphasize importance of the event. In this manner the song enters the child's being and becomes part of him for Easter Day and days to come. It goes with him down the street and has a decided place in the family circle and is associated in his mind with joyous occasions forever after.

Good music in some form should become a part of the everyday life of every child, as it is the language which feeling finds for itself and is a channel of true expression.

Why does not the church, where much of our music was born, have a large part in forming the musical tastes of our children? One, at least, equal to the schools where technique is the basis, or the moving picture houses where unnatural stimulation is the objective.

We have yet to realize what a great opportunity rests with the church school in bringing much real happiness to childhood, through the right use of this medium, which speaks so directly to the various emotions of childhood—this natural outlet for expression.

Mrs. Josephine Preston Peabody so understandingly writes of a little child's spontaneous singing:

"I don't know how to read the words
Nor how the black things go,
But if you just begin to sing
You never have to know.

I sing how all the things outside
The window look to me,
The shiny wrinkles of the road,
And there about my tree.

And if the sparrow flies around,
I put him in the song,
I sing whatever happens in
To make it last for long.

I sing about the things I think,
Of almost anything.
Sometimes I don't know what to think
Till I begin to sing."

—The Green Singing Book.

If singing is a matter of feeling, a portrayal of expression as we consider it, we can appreciate the remarks of the child

who said, "Sometimes I sing and sing and never even know I'm singing and I feel so happy; then my mother hears me and says, 'Come in, dear, and sing for us,' and then I can't sing at all. Isn't it funny!" When we realize how intimate a medium music is for expression of feeling it will revolutionize the method of teaching music to children.

Music has been produced by all races in their infancy, and it is the folk song of the people upon which much of the greatest music in the world rests. It is the heart-throb of the people telling them through this purest, simplest form of beauty, the joy, sadness, love and sorrow of life.

To develop the musical sensibilities of children, making it possible for them to understand and love the best music, feeling it as a beautiful expression of a beautiful

thought, is the goal of musical education. Do you recall Darwin's pathetic statement, when he described his early love for poetry and music, and his final lack of appreciation of them in later life through neglecting to cultivate them? "The loss of these tastes," he says, "is a loss of happiness and may possibly be injurious to the intellect and more probably to the moral character by enfeebling the emotional part of our nature, and we might substitute spiritual for emotional."

In church-school music the matter of selection confronts the teacher. Song material should follow most naturally the experience of the child and those experiences we wish to bring to him. It is not any pretty word-song for any time, but the best song fitted to the musical stage of the group intelligence. The music must be planned in advance so as to promote a constant growth in musical feeling. There should be stirring, vigorous music for vigorous moods; reverent music for reverent moods; happy music for happy moods. An appeal should be made to the eye as well as to the ear; so beautiful suggestive pictures should be presented in connection with music to stimulate feeling and interest and to cultivate intelligence. Every church-school room should be made as attractive as possible for the children who congregate there each week. There should be flowers in season, painting, sculpture, nature examples, to touch the child at his highest while in the house of the Lord. The teacher should be responsible for this atmosphere and also have at her tongue's end bits of poetic language and song-verse ready for all occasions.

"Every bird and flower and bee,
Tells me that God loves me.
Sun and wind and rain, all three,
Tell me God loves me."

"All over upland and lowland,
The charm of the goldenrod.
Some of us call it autumn,
But others call it God."

"It is a thing divine to see
The sunlight falling on a tree."

We should give especial attention to our festival days in the church school. Anticipation should run high. In some way every member should have a part in preparation for the event, and its realization should be gratifying and impressive, leaving a lasting memory of beautiful, surrounding, radiating love-light, life, growth, and joy.

How are we to accomplish this? The merchant uses better psychology than the church in getting results. The shop windows at Easter feature Easter symbols; rabbits, chickens, pussy willows, spring flowers, wonderful creations in millinery, harmonies of color in gowns—everything



Handling the Flowers Stimulates a Feeling of Appreciation

to attract and adorn the public. This requires much expenditure of time and money.

Why should we not give our places of worship the same amount of thought, time and expense in making a beautiful setting; a fit temple of praise, an altar of color with harmony prevailing everywhere as well as in the music? The best we can secure is none too fine to tell the marvelous story of the Resurrection.

Our churches, you will say, are very beautiful at Easter. True, but this decoration is for the adult congregation, the grown-ups. The church-school children are invited to the Easter service, but it is not their room where each week they have met with their own teachers. The large church seems distant, unfamiliar. The children should attend the service but the emphasis should be placed on their own department. There, instead of an Easter lily or two and a few ferns, the room should glow with an abundance of light and color in flowers. A wealth of green spring branches, birds singing, if possible, calling forth from the children spontaneous outbursts of pleasure—"How lovely!" "How sweet it smells!" "Isn't it beautiful!" The prepared teacher who is conscious of the arts of life takes these spontaneous expressions of the children and uses the feeling, the emotional quality, putting their words in more poetic language for them. The singing in chant form also accompanies these simple word expressions of the children, and, assisted by the teacher and pianist, we find every child singing unconsciously such phrases as:

"Easter is here! Easter is here!
The flowers are so sweet,
The sky is so blue,
God is so good,
The earth is the Lord's."

This is not taught singing, but a coming together in a communal expression growing

out of an arranged, prepared present situation.

Will the children sit still during this chanting? No, action must follow. A processional, not a march, is started by some child or children, and as the singing continues they walk around and through the flowers, previously arranged for this purpose, smelling them, touching them, going about till all the children feel this impulse to move and sing. When the feeling is universal, the pianist changes to processional music, carrying on the spirit of the day in her selection, making it a more joyous occasion.

If children are to be given flowers, bulbs,

or seeds to take home, the time to present them is when the procession passes. A table piled high with wild flowers and fresh green leaves that the children can handle, getting first-hand sensations of delicacy of petals, differences in fragrance, color and texture, as they arrange these into little bouquets to give to other children, or to take home to mother, will stimulate a feeling of appreciation as well as of love and service:

"Each little flower that opens,
Each little bird that sings,
God made their glowing colors,
He made each tiny wing."

"How great is God the Father
Who has made all things well."

Songs chosen for musical expression and coming within the children's experience have within them the power to use the whole child, not just his voice. It is not the science, the fact of music, but the thrill we are after. The response under these natural circumstances would embrace and radiate the wonder of the pussy willow, the color of the daffodil, the fragrance of the violet. The result in musical tones would be soft and sweet, yet happy, coming as they would from true feeling which, in this case, would be true worship.

The song on the following page from *Songs for Little People* is selected for the younger groups as being completely within the understanding of little children. The song is simple in melody and phrasing and short, as songs for little children should be, this being especially true of songs for the church school where the children meet but once a week.

The children will learn this song very



The Worship of Little Children

readily, both words and time, and will leave the church singing this melody. It could also be used as a recessional.

The Easter music should not all come from the children in the church school. They should be given opportunity for listening to music finer than they can produce. The inspiration received from beautiful music is religion, as it stirs the highest emotions and elevates to lofty thoughts. Most music played for children is beyond their musical comprehension. A beautiful voice singing a simple melody, possibly repeating it until familiar, the pure tones of a violin, are innovations one would like to see in the church school, and would help foster musical consciousness.

The usual poor church-school piano and wheezy organ are considered good enough, but where should we place our best instruments if not in the house of worship? Nothing is too precious in use to surround our children with beautiful sounds associated with church-school life.

You say you lack the room for decorations, processions, arrangements, for handling nature materials. Make the room. Put as much thought and time into its

setting for this Holy Day as you would in a home function or a public demonstration or into the decorations and program for the church service.

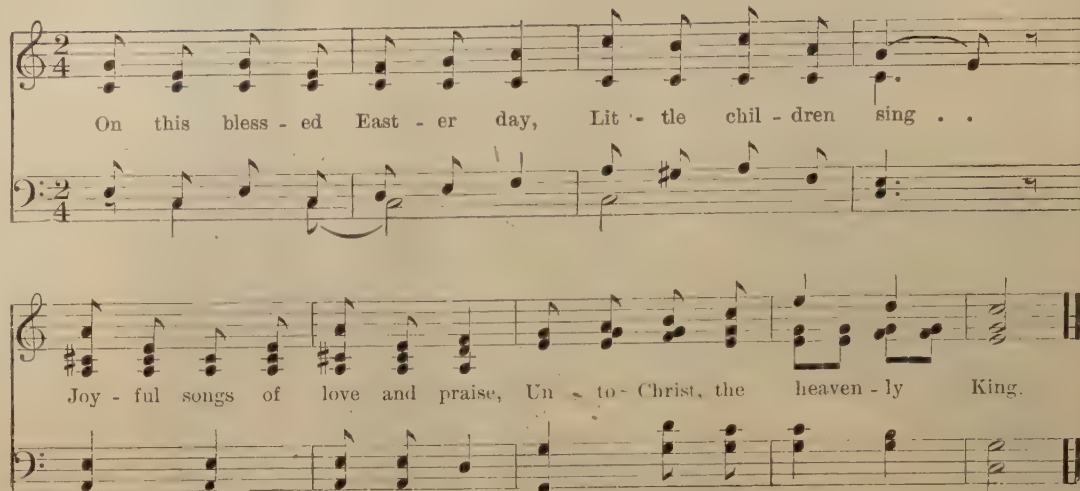
Let us put a moment's thought on why the church schools are well attended on Thanksgiving, Christmas, Easter and Children's Day, in contrast to the usual Sunday attendance. Has not much of it to do with the matter of preparation, interest and cooperation which results in definitely

selected music, special decorations, color and actions?

Some one has truly said that the great thing about a teacher of children is not at all how much he knows of the science of education, but that the teacher must have *within himself* radiative power as an illuminant along the highways children are to travel. This inspirational ability is the desirable spark in a church-school teacher, and a divine spark must ignite.

CHILDREN'S EASTER PRAISE

Air from MENDELSSOHN



From *Songs for Little People*, by permission of The Pilgrim Press

A Great Community Festival

By Marion Furness

THE value of community singing as a medium for fostering and developing in children their natural taste for music can scarcely be questioned. And yet, unfortunately, few cities seem to have taken up community singing with the seriousness to which it is entitled.

Evanston, Illinois, however, annually furnishes an inspiring example of what can be accomplished in this line of artistic endeavor. For the past thirteen years an organization known as the Chicago North Shore Festival Association has there given, under the able direction of Dean Peter C. Lutkin, of the Northwestern University School of Music, a series of five or six concerts, in which soloists of international reputation take part, supported by a chorus of six hundred men and women selected from among the townspeople by the Dean himself, and accompanied by a Symphony Orchestra.

Perhaps the most interesting and popular concert of the series is the Young People's Matinee. On this afternoon fifteen hundred children of the sixth, seventh and eighth grades make up the chorus, while a soloist of note renders some songs especially selected for young people and for grown-ups who are young enough at heart to enjoy them.

The children are first rehearsed in the schools by their music teachers, who are assisted by one of the Dean's representatives. This assistant makes her rounds of the different public schools twice a week to see how the work is progressing. Only two rehearsals are given of the entire chorus before the final performance.

Speaking of the facility and ease with which the children follow a director's baton, Dean Lutkin has been heard to declare to his adult chorus: "It is a joy to teach and direct the children. You grown folks think you can read music, get your noses in your books, never look at me, and when you attack a word it sounds like a boy running along a paling with a stick in his hand: rat, tat, tat—one after another. The children commit both the music and the words and keep their eyes on me, and they all come in at once."

"Music doth withdraw our minds from earthly cogitations, lifteth up our spirits to heaven, and maketh them light and celestial."

Chrysostom

Another interesting comment is the statement of a musician who declares that it is only the grown-ups who enjoy the Mother Goose rhymes class of music, and that she finds children usually prefer the more "solid" type. This statement has been corroborated by a small boy in the chorus, who, emerging from the gymnasium where the concerts are held, was heard to exclaim that he didn't like the music this year because "it sounded as if it had been made up for children." He declared he preferred *The Blue Danube* and *Ave Maria*, evidently finding the rhythm of Strauss and the clear melody of Bach-Gounod more to his liking.

An experience of this kind is a liberal musical education for the children, for it gives them at the start a liking for what we call "good" music—which does not necessarily mean classical music, but the kind of music that will teach them to enjoy and understand classical music when they are older. And then there is, of course, the merely pleasurable view; for the spectacle of fifteen hundred children, all dressed in white, and rising as one at the sharp staccato tap of the director's baton and following his directions without a single hesitation for two solid hours, is one that is not easily forgotten.



Busy Mrs. March

A Story for Little Children

By Julia Logan Archibald

THE world was tired of winter. The fields were brown and bare, and dingy spots of snow were left here and there in the lowlands.

Just in time March appeared. First she gave it all a good rain-bath and washed all the smudgy snow away. Then she sent a real March wind to dry it nicely and sweep it clean. Then it almost seemed as if she waved a fairy wand when nobody was looking—and there was the world all made new in a beautiful dress of green, a blue, blue sky about it, and little white clouds like frills around the hilltops.

Phyllis, Nancy, and Roderick had not eaten their breakfast. They stood at the diningroom window exclaiming with delight at the sudden beauty outside.

"How could it all have happened since yesterday?" wondered Nancy.

"It didn't—quite," said mother, waiting beside the table; "the grass has been coming out little by little for several days, but we didn't notice it because the sky was so dull and gray."

"And then the sun turned on a great big searchlight," said Roderick, as they all sat down.

"Mother Nature must be a pretty busy dressmaker," laughed Phyllis. "She has different clothes for every month in the year."

"Her March dress is one of the nicest she has," said Nancy, who always appreciated present blessings.

"Yes, that first little tender grass green is such a lovely color," replied mother. "I wonder how Mrs. March can be so dressed-up all the time when she has so many babies to take care of, don't you?"

Then she told them all about the little

leaf buds and flower buds, so perfectly formed, lying asleep all winter, wrapped in their tight little warm brown jackets. She said that when the sun kept them warm a little while longer the brown jackets would burst and the leaf buds and flower buds would shake out their pretty little skirts and kerchiefs in the warm spring breezes.

After that the children were eager to go out and see how many of the little new flower and leaf beings they could find.

"There ought to be quite a number of the early flowers now. Look very closely in the hedge-rows," said mother, as they were leaving.

"They are like colored embroideries on the edges of March's pretty skirts, aren't they?" said fanciful little Phyllis.

"Yes, they are, and everything is growing so fast today; if you keep very still you can almost hear things growing."

And as she watched them, eager and happy, going along the road, in their bright coats and caps, she thought they were very nice little spring flowers themselves. Mothers often have thoughts like that.

The children stopped every now and then as they spied something interesting. In the picture you can see that Rod must have found some new little flower-friend in the grass. They caught sight of several blue-birds, and every now and then a robin called, "Cheer-up! Cheer-up!" as if the best were yet to come.

Of course they found pussy willows, lovely little gray furry things cuddling in long rows up straight slender stems.

In the bouquets they took home were glistening white bloodroot with long red

stems, shy little purple hepatica; and dainty little windflowers that they found twinkling among the new grasses and the old fallen leaves.

As they were tripping gaily home for lunch they came unexpectedly upon the loveliest sight of all—a long wide stretch of perky little crocuses and lovely nodding snowdrops. There were hundreds and hundreds of them growing out of bulbs that mother had planted in the fall. They were growing in a corner of the lawn that was partly hidden by the lilac hedge, and nobody had passed that way for several days.

The children were happy and excited, but they would not pick any of the flowers, for they thought it would be a lovely surprise for their mother to see them all at once.

"We might have known the snowdrops were here," said Nancy, "for they are always so brave and early. A long time ago people used to think that an angel came and turned all the last falling snowflakes of the winter into flowers—and that's how the first snowdrops happened."

But when they got home they forgot about the snowdrops and crocuses. They heard some queer little sounds from the kitchen, and mother called, "Come see if you ever knew any sweeter March babies."

They shrieked with delight when she uncovered a basket by the range, and let them see—what do you think? Six little yellow cheeping downy chicks which she had just brought in from the nest.

They looked so pretty and helpless, and they made such cuddly, happy, trusting little sounds when the children laid gentle hands upon them, it made you love them.

Springtime was very wonderful, the children thought. How God must love us all to give being to so many happy growing things! How marvelously beautiful his thoughts must be to make such myriads of little new flames of life for us to tend and to enjoy.

Do You Tell It This Way?

BIBLE STORIES FOR VERY LITTLE CHILDREN

By Edna Applegate

THE GOOD SHEPHERD¹

ONCE there was a good shepherd who had a hundred sheep. He loved his sheep. He gave each of them a name.

He led them to a green pasture.

He led them to the cool water.

He led them to the warm fold.

He made them a bed of clean straw.

The sheep loved their good shepherd. They knew his voice. They ran to him when he called them by name.

They followed him to the green pasture.

They followed him to the cool water.

They followed him to the warm fold.

They went to bed on the clean straw.

One evening one sheep was gone!

The good shepherd looked in the warm fold. He called and called the lost sheep by its name. No lost sheep came running.

He looked in the green pasture. No lost sheep was there.

At last he looked on the high hills. By that time it was quite dark. The good shepherd could not see where to go. He scratched his hands on the thorns. He stumbled over a big rock.

Just then he heard a lost sheep crying, "Baa! Baa! Baa!"

He looked and looked and looked.

At last he found the lost sheep! He took it up in his arms. He carried it all the way home. He took it to the warm fold. He made it a bed of clean straw.

The good shepherd was very happy. He had found his sheep that was lost! So he called to his friends:

"Be glad with me!

I have found my sheep that was lost!" Then his friends were happy, too.

Luke 15:6.

¹Copyright, 1922, by Edna Applegate.

JESUS AND THE LITTLE CHILDREN¹

One day Jesus was in the home of a friend.

Ever so many men were there.

Ever so many women were there.

Ever so many little children were there.

The mothers brought their little children to Jesus. They wanted Jesus to touch their little children. They wanted Jesus to pray.

Jesus' friends did not want him to be bothered. They told the mothers to keep the little children away.

Jesus heard what his friends said. He

was very sorry about it. He loved the little children. He wanted them to come to him. So he said:

"Let the little children come unto me.

Do not keep them away."

He smiled at the little children. He talked kindly to them. He put his hand on their heads. He stooped down and put his arms around them. He lifted them up and held them close and loved them.

Mark 10:14.

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THE SICK GRANDMOTHER¹

One day Peter took Jesus home with him from church.

There was a sick grandmother at Peter's home.

Her face was hot.

Her hands were hot.

She was very sick.

Some one told Jesus that grandmother was very sick. Some one asked Jesus to make her well. Some one showed Jesus where she lay.

Jesus spoke kindly to the sick grandmother.

He looked at her hot face.

He touched her hot hands.

He lifted her up.

Then something wonderful happened! Grandmother was all well!

Her face was not hot!

Her hands were not hot!

She was not sick at all!

She put on her dress all by herself! She walked out to the kitchen all by herself! She got them something to eat all by herself!

Mark 1:29-31.

¹Copyright, 1922, by Edna Applegate.

Book Reviews and Notices

A Travel Book for Juniors. By HELEN PATTEN HANSON. The Abingdon, Religious Education Texts for the Week-Day School. The Abingdon Press.

THROUGH the story of a boy named Dick, who goes with his Uncle Jack to England and then on to Jerusalem to meet his father, who is there for the government, Mrs. Hanson has made a very clever and interesting story narrative in the thirty-two chapters of the book. Through the letters that Dick writes to his mother and teacher and class at school, and through the stories which his father tells him as they visit the different places, the necessary information is given in a very attractive form. One letter that Dick writes is about the Bible, answering a question which his mother asked him to answer, "How did we get our English Bible?" Some of the characters treated as the places are visited are Abraham, Joseph, Saul, Ruth and David. Nine of the chapters treat incidents in the life of Jesus and make a study of the places where they occurred. Dick and his father spent Christmas Eve in Bethlehem, and this is a part of his experience at the service in the Church of the Nativity:

"Suddenly at midnight there was a hush. The organ began to play a lullaby. The curtain above the altar was drawn back and there in a manger cradle was the representation of the Baby Jesus.

"Instantly the choir and organ burst into the angels' song, *Gloria in Excelsis—Glory in the Highest!* Then followed more processions in which the Bishop carried the 'Bambino'—the Child—up and down through the aisles. It was magnificent!"

Most of the traveling is done in modern or ultra-modern fashion, for the journey on Joseph's trail is taken in a train, and the return from Alexandria to Jerusalem in an airplane. The movement of the story is quite as rapid as the methods of travel and there are no dull or unprofitable pages to be found in the book.

United States Citizenship. By Dr. GEORGE PRESTON MAINS. The Abingdon Press, New York.

This is an idealistic and optimistic treatment of the subject of citizenship. The subject is discussed under three headings, namely, Foundations, Constructive Agencies, and Confident Forecast.

Under the first, the author traces briefly the lineage of democracy, and lays stress upon our heritage of constitutional government and the fine examples of citizenship in the lives of the dominating figures of the republic. Under Constructive Agencies, special attention is given to various agencies for cultivating citizenship, particularly the home, religion, the school, and the press. The "Confident Forecast" covers a discus-

sion of "menaces" which the closing chapters offset with their indomitable optimism.

A perusal of Dr. Mains' book reveals the fact that his faith that "America will not fail" is based upon the spread of "the one philosophy which beyond all others still holds forth the only promise of creating in the earth an ideal civilization—the philosophy of the great 'Teacher of Nazareth.' "

The Girl Reserve Movement, a Manual for Advisers, compiled by the Bureau for Work with Younger Girls (Gertrude Gogin, Director), National Board, Young Women's Christian Association. Womans Press.

To the leader of girls, whether "upon her arm she wears a blue triangle" or not, this new manual offers a wealth of suggestion, information, and inspiration. Compiled for leaders of clubs in the Girl Reserve Movement, it is the result of years of study and practical experience with girls of many lands by trained workers of the Young Women's Christian Association.

The general outline provides five flexible programs adapted to local needs of girls in grade school, junior high school, and high school; younger girls in business and industry, and younger girls in business college. The program for grade school girls joins other organizations in encouraging work for honors, points and rewards; the other programs omit this feature.

A study of the manual reveals: 1. a program based upon Christian principles and beliefs; 2. the requirement of Christian belief on the part of leaders; 3. the possibility of holding the girl, through graded programs adapted to her advancement, during the entire adolescent period and fitting her for leadership; 4. a comparatively small expense to the girl for uniform and dues; 5. the adaptability of the material to the needs of the church school, and the possibility of utilizing the Girl Reserve Movement as another means of bridging the gap between the early 'teen age and maturity with directed activities that lead straight to the door of Christian womanhood.

A leader in this work for girls says, "Because we are a Christian movement, we are anxious to give the Christian churches the use of our material and programs, and to promote the work through the church schools, with church-school teachers as leaders."

Preparatory Lessons for Church Membership. By LUCIUS H. BUGBEE. The Methodist Book Concern, 25 cents, net.

One of the most important fields of service in and for the church is the preparatory class of children that is looking forward to admission into membership in the Methodist Episcopal Church, and is usually un-

der the personal direction of the pastor or teacher. The pamphlet, *Preparatory Lessons for Church Membership*, is a very excellent textbook to place in the hands of such classes. The lessons are planned as a part of the church-school curriculum, substituting the first quarter's work in the first year of the intermediate grades. The requirements of the children have been kept in mind in the preparation of the lessons, which are suggestive rather than exhaustive.

Gotama Buddha, by Kenneth Saunders.

A book written by the literary secretary of the Y. M. C. A. for India, Burma and Ceylon, and dedicated to Dr. John R. Mott as "one more link in the chain he is forging between the East and West"; such a book comes with both authority and vision. Every church leader who would be a "world Christian" needs to know this fascinating proof of the Fleming thesis that "the light that shines in the Christ sends gleams into every part of the world." From knowing Buddha, he will long to know Christ better.

Here is a living study of the man who, "trusting only to the contagion of great ideas, exerted an influence still potent in the hearts of half the human race." Out of a tangle of much-edited sources, the author rescues a lofty and gracious personality, serene and full of joy. "Personal magnetism, moral prestige, and, above all, radiant confidence in his discovery, these are the main elements of his success." India was hungry for peace; and here was a teacher who claimed to set men free from suffering.

Into what world was he born, four hundred years before Christ? What the sources of his power, his temptations and victories? What has he won of truth that abides? In a hundred pages these questions are most sympathetically studied and tellingly answered.

There is steadying power for many an adolescent, and certainly for older boys and men, in this study of a man who all but found God. Just what did Gotama's message lack? The two final chapters present a masterly comparison between Buddhist and Christian ideals. Gotama had found deliverance from suffering in the conquest of desires, in morality and wisdom; lacking God, he found satisfaction in kindness to men. To the Christian, the motive power of a noble life is not here; for only on the Fatherhood of God can he base the brotherhood of men. Buddhism attains wisdom, but misses power. The author's closing words sum the gain and the loss:

"Gotama is himself the morning star of good will heralding the Sun of Love."

(Continued on page 292)

Current Motion Pictures

REVIEWED BY ELISABETH EDLAND

CERTAINLY there could be no better means for imparting exact instruction that would be effective than through the motion pictures. It means presenting knowledge in a form so vivid and entertaining that it is bound to impress the learner as no other form of instruction could. In every case where a college professor enjoys distinction among students who flock to hear his discourses, the explanation always lies in the fact that he has mastered the secret of presenting knowledge in a form so entertaining that his hearers go to him primarily for entertainment and come away with learning. The motion picture machine is just such a professor. What it may lack in the way of the professor's personal charm, it supplies in a precision that is impossible to the human being. . . .

It seems to me that we have hardly touched the edge of the vast field of usefulness ahead of the silver screen. This use makes it the most valuable servant that life has had in recent years. It sweetens life for the millions of wage-earners who constitute the backbone of our nation and who are the chief patrons of houses of entertainment. It brightens life for them in a manner such that while they are entertained, they also get knowledge of the problems of life. Dramas are calculated to make them better citizens and patriots, better husbands and fathers, and more useful and enlightened citizens of society in general. Not only that, but pictures of entertainment do far more. Characters are dressed in a manner such as to set new standards of taste before our people. The houses and scenes amid which they play their mimic lives are represented with furniture and furnishings in a manner to place higher ideals of such things before our people. In every way motion picture dramas are an instruction toward better living as well as a relief from the existing cares of our present day.

Now it is proposed to make the motion picture camera more directly a teacher and a little less the entertainer. Without sacrifice of the important element of entertainment it is proposed to make the camera teach as no other instructor has been able to teach before.—Secretary James J. Davis, United States Department of Labor, Washington, D. C., in *The Screen*.

**The Three Musketeers*. 8 reels. Producer and Exchange, Douglas Fairbanks Picture Corp., 729 Seventh Avenue, New York City. Cut subtitle, "I'll blow your brains" and scene of throwing man downstairs over rail. Picturization of Dumas' story by same name. D'Artagnan, as an act of chivalry, restores the stolen buckle to the queen, after passing through many perils.

R. S. V. P. 5 reels. Exchange, First National, 6 West 48th Street, New York City. Charles Ray. Two young artists

accept an invitation to a reception on a 50-50 basis. They have only one dress coat between them, which they share alternating dances. Comedy situations and a near tragedy are the result of this expediency.

**A Prince There Was*. 5 reels. Exchange, Famous Players-Lasky Corporation, 729 Seventh Avenue, New York City. Thomas Meighan. George M. Cohan's play by the same name taken from the story "Enchanted Hearts." Cut visions of suicide in Part 1. Wealthy young man, through the interception of a little boardinghouse drudge, discovers a young girl courageously trying to earn her living by the sale of her stories. The young man qualifies as a Prince, which name the admiring little girl has given him, and buys the magazine in order that the girl's stories may be published.

**Beside the Bonnie Brier Bush*. 5 reels. Exchange, Famous Players-Lasky Corporation. Picturization of Ian Maclaren's story by the same name. Cut all scenes of man drinking in Part 2. A story of Scotch life and customs, in which the lives of two young couples are almost ruined by the mismating of doting par-

Four Easter Specialties that are Different

THE GATE BEAUTIFUL

A Pageant of the Resurrection. Can be presented by any Sunday-school or young people's society. No memorizing. Exceedingly impressive, beautifully portraying the great Easter truth. "Because I live, ye shall live also. Postpaid, 25 cents.

SWEET SPICES

New Ideas for Easter. Different, sparkling, original. Action songs, pantomimes, primary pieces, monologues, class exercises, tableaux, etc. Dozens of Easter entertainments can be gotten up with its help. Nearly every number is carefully worked out as to gestures and effective presentation. Much of it needs little rehearsal, and can be given on short notice. Postpaid, 35 cents.

THE EASTER STORY IN PANTOMIME

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DEAD AND RISEN

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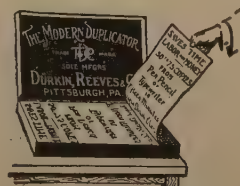
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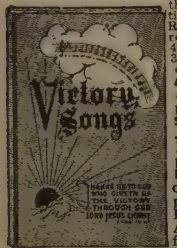
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 March," use the pantograph which may be
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To color the poster the following sug-
 gestions are given:

The first child may wear a purple hat
 with purple and white ribbon, and coat
 with white collar and cuffs.

The second child's hat, coat and socks
 may be turquoise blue with collar, cuffs and
 hat-band black.

The third child's collar and socks are
 white, hat and coat tan and trousers navy
 blue.

Color the grass green; trees darker
 green; and the road yellow.

Book Reviews

(Continued from page 289)

Fireside Stories for Girls in Their Teens,

by MARGARET EGGLESTON, George H.
 Doran Company, New York.

Here is a book of tales and legends in
 which the purpose rather than the story
 comes frankly uppermost. The writer, who
 is the story-telling instructor in the Boston
 University School of Religious Education and
 Social Service, makes this clear in her
 preface:

"Many of these stories have been writ-
 ten," she says, "because of special prob-
 lems that needed to be met—problems pec-
 uliar to adolescence—problems found in
 every class and club of girls the country
 over." Most of the stories Mrs. Eggleston
 has told over and over to her own girls in
 camp fire or college class; and she now
 publishes them to meet the need of other
 workers with girls of teen age.

Certainly the problems are real enough.
 How choose one's boy friends? Or one's
 girl friends? How dress so as to be beauti-
 ful? How can snobbishness and doubt be
 conquered? Not all leaders of girls will
 approve of the method by which the prob-
 lems are solved. In a third of the stories
 solution comes from outside—a letter, a
 scene in nature, a test suggested by an
 older person. In another third the lesson
 is given in the form of parable, legend, or
 fairy tale; for example, it is in the House
 of Truth that Bess Keating learns what it
 is to be a lady.

In but four of the stories is there real
 achievement from within; but these four
 are the very finest type of story for mis-
 sionary education, because they show vic-
 tory won from within over very real ob-
 stacles.

The stories will serve leaders who are
 dealing with the type of girl for whom the
 stories were worked out—girls full of
 imagination and sentiment, loving symbol
 and legend as the camp fire girl loves them.

The church-school teacher who is sure of
 her girl and has the personal opportunity
 may find the book very suggestive. Some
 leaders will feel that stories of achieve-
 ment, moral courage, straightforward ac-
 tion, dramatic "winning out" would
 awaken their young people more effectively
 than these somewhat indirect, if lovely,
 tales of the star in the water, the white
 flower of happiness, and the fairy of help-
 ful service.

A Remarkable Challenge

(Continued from page 253)

American education, and have placed a
 responsibility on the schools which should
 drive them to the last limit of endeavor
 to place biblical study on a high educa-
 tional plane.

Reference was made in the opening sen-
 tence to a dominant movement in England
 and France as well as in America. With
 reference to England, it may be explained
 that the quotations concerning our "proudest
 possession" and the "glory of our great-
 est treasure" are taken from the recently
 issued Report of the Commission on British
 Education, the members of which an-
 nounced that they have drawn from Ameri-
 can educational experience, and whose
 definition of education has been summed up
 in the phrase, "fullness of life."

As for the reference to French education,
 there seems to be this factor in common—
 that the Minister of Public Instruction and
 the *Recteur* of the University of Paris are
 advocating an abandonment of vocational
 emphasis in the secondary schools and a re-
 newal of emphasis on the classic humani-
 ties.

Training a Leadership

(Continued from page 270)

ments. These were introduced to a family
 to show that the church school meets the
 needs of all members of the family. This
 pageant will be published in Japanese for
 use throughout the cities of Japan and
 will be a most effective way of impressing
 the church-school message.

In that Karuizawa pageant one hundred
 and twenty people took part, mostly from
 the Union Church of Karuizawa. The cos-
 tumes were simple but beautiful, and good
 lighting effects were produced by a stere-
 opticon so adjusted as to give the spotlight
 effect. The photos will give a little idea
 of the costuming.

The summer school itself this year was
 one of the most successful yet held. The
 enrolment was just one hundred and al-
 most all parts of the country were repre-
 sented, seven coming from the far southern
 island of Kyushu. The various denomina-
 tions were well represented, but the spirit
 of unity was so manifest that no one seemed
 to think of denominational differences.

Thus, year by year, Japan is progressing
 in its church-school leadership through
 this Karuizawa school.

Training for Church Membership

(Continued from page 268)

Because in the church one learns to give with no thought of return.

Because the church seeks for and offers ways for young people to serve which will bring out the finer side of their lives.

Because every true person wants to make his life count for most and the church offers the very finest type of leadership to show her young people how to do it.

Because it is one more chance to help make a strong character, and life offers few of those chances, but many opportunities to weaken it.

Because it is an opportunity to show openly that we are proud of the Christ whom we follow. To be a Christian in the dark is not only hard but selfish. If the Christ is worthy to be followed, he is worthy of our best work and our open commendation.

Because we ourselves exert an influence. If we believe in the work which the church has done and are thankful for what it has given to us then our lives should be influencing others to help in making it a power in the world about us.

It is a world-wide brotherhood under the Great Leader. It is worthy of our help. It needs our help. It will welcome our help. It will help all, whether they help or not, but it will help most those who help it. It is God's messenger in the world. Therefore, we believe in it and ask to be allowed to help carry on the work.

In these lessons I have tried to point out the way to the mind and heart of the girls and boys of the Intermediate Department. At sixteen or thereabouts it will grow harder to reach them. So the work needs to be carefully done and prayerfully done.

Through the grades create the desire to be a worker with fellow Christians and an appreciation of the work of the church. Lead step by step to the decision for Christ and then for Christian service through the church. Carefully instruct in the fundamentals and then let them join the church, not as a duty but as a privilege. Make the day of their joining full of inspiration and happiness. Add every beautiful feature that you can. Preferably have the young people in a class by themselves as they join, if the whole class of communicants is large.

Then give each a definite task and help them to do it well. It may be teaching the little fellows to play clean baseball, or it may be helping to serve the suppers of the church, or it may be teaching a class of little girls to be bluebirds. I care not what it is but give them a task and help them to get the glow that comes from work well done and the consequent desire to do more.

Make them efficient, intelligent Christians while they are in the formative period. We grow in body by taking food and exercise. So in soul we grow by taking food and exercise. But there is no growth without proper food—instruction—and proper exercise—service.

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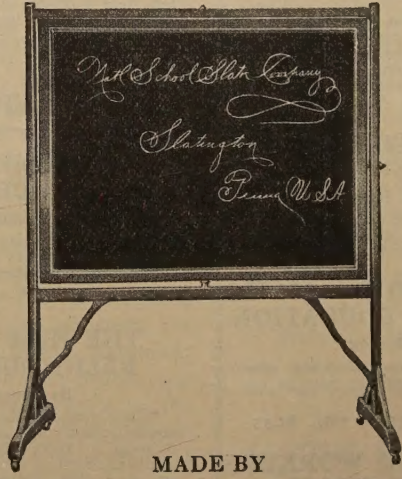
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Parent, Child and God

(Continued from page 265)

a pet, to take care of his own room. He reaches out to help neighbor and friends. He likes to find wild flowers for sick friends. He runs errands for neighbors. He makes scrapbooks for sick children. He learns to be kind to schoolmates and teachers. He collects pictures and papers and magazines for homes and hospitals and mission schools. He takes part in missionary plays and pageants. He practices self-denial for a definite object. He learns by doing. He wants to have his share in the "thankful work" of the world, as one boy calls it.

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Overseas Service for Christ

(Continued from page 271)

from membership in the Student Volunteer Movement. One who almost took up other work writes: "I am sure those meetings for prayer and study kept me firm in my purpose to go to the foreign field. Once I went so far as to accept a proffered position, but could not forget that I was a Student Volunteer for foreign missions and got out of bed at midnight to send a telegram withdrawing my acceptance."

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